



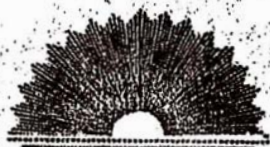
Day Dawn

PATON.



THE

DAY



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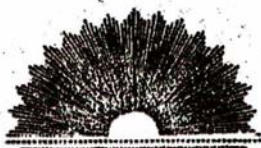
OR, THE

GOSPEL IN TYPE AND PROPHECY.

BY J. H. PATON.

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GOSPEL IN TYPE AND PROPHECY.

BY J. H. PATON.

(REVISED EDITION.)

"We have also a more sure word of prophecy: whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn. and the day star arise in your hearts."—II PET. 1: 19.

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PREFACE.

The object of writing this book is to spread the knowledge of what the writer believes to be important truth. We do not presume that it is above criticism, either as to matter or style. We are not infallible; we expect to learn more truth and unlearn error, as we still wait and watch; and wisdom will continue to increase when we are gone. Our aim, as to manner, has been to be understood, and we hope that the importance of the themes will cover all literary defects. We know of no other book that presents just the same view of God's plan, but we are indebted to both men and books, as the agencies by which the Lord has given us these things, and we rejoice to give all due credit to the agent, whoever or whatever it may have been. As we have received from the Lord, so we give to others. "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." II Cor. iv: 7. "One soweth and another reapeth;" let both rejoice together. John iv: 36, 37.

We differ from some others in some things, but have not written in a spirit of strife. Our aim has been, not to oppose others, but, to present the subjects as they appear to us. Our motto is, "Malice toward none and charity for all." While awake to the differences, we would still endeavor "to keep the unity of the Spirit in the bond of peace." Eph. iv: 3.

We call attention to the charts in the book as illustrations of the subjects presented.

We dedicate our work to the Lord, in the interests of all who know and love Him in any degree, and of humanity in general. That others may be blessed in reading, as we have been in writing, is the earnest prayer of the

AUTHOR.

PREFACE TO REVISED EDITION.

The writer, in sending out this Revised Edition, would reiterate the substance of the former preface. The letters received from various quarters have given assurance that the book has been used of the Lord in bringing light and gladness to many hearts.

There has been, as expected, an unfolding of the plan, and an increase of light, with a consequent dropping off of error and mere tradition of men. This confirms the general position taken as to the "Day-Dawn." The increasing light and consequent modification, have made it necessary to re-write much of the book, and to enlarge upon some features of the plan. It contains new matter enough to make it desirable to all who are interested in such themes, even though they may have a copy of the former edition.

The general object of the work, as before, is to show that the Bible contains a grand *system of truth*, and reveals a plan of salvation, that meets all the necessities of mankind, and is worthy of the fundamental statement of the Bible—"God is Love." As "that which is *perfect*" has not yet come, the writer like others is not infallible; hence, he would not be dogmatic, but though asserting, he would be understood as saying, "This is as it appears to me," though not always repeating this explanation.

If the increase of light and joy in these themes can be conveyed to the reader's mind it will answer the continued prayer of the

AUTHOR.

DAY DAWN.



CHAPTER I.

GOD'S LOVE AND PLAN.



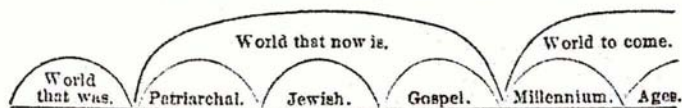
GOD'S love is the key-note of Christianity. He has a plan which taken as a whole proves His love. The Bible reveals that love and plan in language. In Christ they are expressed in personal life. He is the living Word.

God's plan covers a succession of ages, and includes both revelation and salvation. He reveals Himself in Christ, as a means of eternal life to man. John 17:3. To be loved and obeyed He must be known. God's truth,—that is, His love expressed,—is the enlightening and saving power. Rom. 1:16.

God's love to a lost world is, as yet, but partially known. There is a veil of ignorance over the face of the nations which must be removed. Isa. 25:7. Overlooking the plan of the ages has obscured the love, and the Lord is regarded more as a Tyrant, than as a loving Father. Too many, instead of seeing order in the Bible, regard it as a compilation of facts, commandments, promises and threatenings, not at all susceptible of arrangement; and some seeing the terrible only, and out of its order, have drifted into unbelief.

Ignorance of God and sin are related, and make the world as night. The truth, in obscurity even, has done wonders; but a too narrow view of God's love must tend to an imperfect worship, and so to dwarf the character of the worshiper. Men become like whatever they truly worship. This is why our Father seeks that we should worship Him in spirit and in truth. Jno. 4: 23, 24. When the veil is removed, light and righteousness will go hand in hand, and it will be day. The transition between night and day is "DAY-DAWN." Dark as the outlook may appear, there is abundant proof from Type and Prophecy that the dawn has come. The Bible reveals that there is a "good time coming;" and surely every heart inspired with God's love, and therefore with love to man, will rejoice in the accumulation of evidence that there is hope for our race.

The following diagram will illustrate the plan of the ages:



There are three worlds, which include all that is revealed of the past, present and future of mankind. They follow each other, as first, second and third, and are called three distinct "heavens and earth." II Pet. 3. The first ended at the flood, the second ends at the second coming of Christ, and introduction of the day of the Lord, and the third never ends. (The Greek word *kosmos* means order, or state of things, when it is not applied, as it often is, to mankind.)

These worlds are sub-divided into ages. (The Greek word *aiōn*, though sometimes translated world, is properly translated age—a limited period of time.) The world before the flood seems to have been but one age. The second world has three ages: One Man, or Patriarchal, Jewish and Gospel. The first ended at the death of Jacob, and the national organization of Israel. The second ended at the death of Christ. The third ends with the second order. In the third order, or world, there are "ages to come;" (Eph. 2: 7) how many is not known, but the first one is the millennium, or thousand years' reign. Rev. 20.

These worlds and ages, being an outline of the plan, are like a key to unlock the Bible, and make much plain that is otherwise obscure. Without the outline, or "bird's-eye view," men are liable to apply a statement of the word in one age, when it belongs in another, and by not "rightly dividing the word" fail to receive the mind of the Spirit.

These worlds and ages are the basis of the plan of revelation and salvation. God made the ages for Christ. (Heb. 1: 2 *aeons*—ages, not worlds.) Christ is indeed the "Rock of Ages." This is true of Him, both as God's Revealer and as man's Saviour. The work of the ages is double, the unfolding of the truth, and the bringing of men to God. The two phases of work are going on together, and are related to each other as cause and effect. The truth alone can make men free, hence the world cannot be saved fully until it is enlightened.

The truth is gradually and systematically developed through the ages, first in type, or picture, second in prophecy, and third, in fulfillment. Revelation is progressive, not only as by additions, but by growth or evolution—the former truth containing the essence of the later developments. From the lower to the higher, from the animal to the spiritual, is Heaven's revealed order. Each age is a step in the growth, and each step is higher than the preceding one. Each age has its own peculiar work of God, and the work designed is always done in its time. When another age is added it is not because the former was too short, but because another work is to be done.

The object of a revelation is never attained while those for whom it is intended remain in ignorance of the truth. To reveal is to make known. It is an important fact of the gospel that Christ is the *Light* of the world, as well as a Life-Giver. As life must precede the reception of light, the fact that Christ is the *Light* of the world, proves that He is first the *Life* of the world. The life and the light are both spiritual. Many admit that God loves all, and that Christ died for all, as an expression of that love, who do not see clearly that "in due time" it is "to be testified" to all. I Tim. 2: 4-6.

The angels, announcing the birth of the Saviour, declared that the "good tidings" should "be unto all people." The anti-type of the brazen serpent, in order to fulfill the type, must be

brought within mental range of all for whom it is intended. Of Christ it is said: "That was the true light that lighteth every man that cometh into the world." This must require the ages for its accomplishment.

There is no scriptural evidence that those who lived before the death of Christ, were all enlightened concerning the only way of salvation. Failing to see the plan of ages, which secures the light to all "in due time," drives men to infer that somehow, by His Spirit or otherwise, all men have been enlightened.

The most common view is that God will save all who can be induced to accept Christ before His second coming, but that the mass of mankind will be eternally lost. But it can be shown that all the ages that precede the return of Christ for His saints, are only *preparatory*, and that it is God's purpose to save the Church first, and through them, as a royal priesthood, to save the world afterward.

With this view the Lord's return holds a place of vast importance, being not only the hope of the Church, but also the key to the glorious destiny of the world. If Christ's coming be, as so many hold, the sunset of hope for mankind, no wonder that even Christians desire its delay. But as it is really the sunrise of hope, all who can see it will of necessity "love His appearing."

That mercy for sinners ends with this life, or with this age, is often assumed, but never proved. "The mercy of the Lord endureth forever," is often asserted in the Bible. That mercy and forgiveness are not limited to this age, is clearly implied in the Saviour's own words, "All manner of sin and blasphemy shall be forgiven unto men, except the blasphemy against the Holy Spirit, * * * it shall not be forgiven, neither in this age [*Gr. aion*] nor in the age to come." Matt. 12: 31, 32. Some sins will be forgiven in the age to come, or the exception Jesus makes has no force. The Saviour's *shall* makes it certain that then, as now, only one sin is unpardonable. (See Restitution Sec. 3.)

With the idea in mind that this life is the only period where mercy is possible, there are some things in the Bible that seem irreconcilable with the character of justice and love which it

ascribes to God. In the world before the flood, in the age of the patriarchs, and even in the Jewish age there was no provision made to evangelize the world. So far as any record is given the light was confined to very few, and to them it was in the shadowy dimness of types. The false impression prevails that in all the past, as now, the light shone upon all, and that all depended on the will of each person, as to what his spiritual condition should be. This view is merely traditional, and finds its apology in the supposition that all unbelievers, then as now, were consigned to endless punishment, coupled with a sense of justice, that before such consignment, they should have had light, and opportunity to choose the better way. Some seek relief from the terrible conclusion that ignorance of Christ sealed their woe, in the equally false idea that ignorance secured them a passport to Heaven. If ignorance saves, better that all should have been ignorant.

No unscriptural relief is needed, by those who see the plan of the ages, and that God has been carrying out His own purpose of selecting representatives from all the ages, to constitute a royal priesthood, under whose merciful reign, the nations, whom God purposely left in darkness, to prove the weakness of the flesh, are "*in due time*" to be blessed. This solves many dark things, showing the silver lining to the clouds, and brings sweet relief to many sad hearts.

It has never been satisfactory to believe that Pharaoh should have been consigned to endless woe for *his* rebellion, when there was no Christ offered nor rejected, and when the Lord said He raised him up for the self-same purpose, that He might show His power and wrath, and "hardened his heart" that he should not let Israel go. It is a relief to know that instead of dropping into Hell, he was dropped into the Red Sea and that the Lord has a "due time" for his enlightenment.

As the ages of preparation move on, the number of the children of light and faith increases, as may be seen by the eleventh chapter of the epistle to the Hebrews. In the first world only three are named. In the one man age there are more, though the period is much shorter. Many are brought forward in the Jewish age. But in all, Oh! how few, compared to the mass. And how dim the light, even in the Jewish age,

in which the Law and the Prophets spoke. Had they even understood Moses, they would not have rejected Christ. John 5: 45-47.

See again their limited opportunity even when Jesus had come. Read the limited commission of the Master Himself: "Go not in the way of the Gentiles, and into any city of the Samaritans enter ye not." Matt. 10: 5. If the popular view be correct, that they were liable at any moment to drop into Hell, would the Son of God's love have withheld from them the bread of life? Again, He always spoke to the multitude in parables, and explained them to His disciples: "Unto you it is given to know the mystery of the kingdom of God, but to them that are without, all these things are done in parables, [mark the reason] lest they should see, hear, understand, be converted and their sins be forgiven them." Mark 4: 11, 12. Had Christ wanted the multitude to be converted then, would He not have preached to be understood by them? Facts cannot be set aside; they must be faced. The order of the plan solves these and all similar difficulties, and Christ spoke in harmony with it when He gave His reason for the limited commission above quoted. "For I am not sent but to the lost sheep of the house of Israel."

The much disputed subject of "Election" is involved here. It has greatly perplexed many, and some have ignored it. With the view here presented, that the Lord chooses the few for the good of the many, "in due time," the *Bible* doctrine of election is not hideous, but glorious. This would be so even if the election were arbitrary, but the Lord moves in harmony with our being, and the fitness of men for the work to be done. The object in view controls the choice.

Adam was chosen to be head of the race. Abraham was chosen to be the typical "father of the faithful." Israel was chosen as head of nations. Blessing to others was designed. Christ is "chosen of God and precious"—the Head of a new race, both "Prince and Saviour." In Him the fullness of *blessing* dwells. All the chosen, even the whole Church, are chosen in Him, and therefore for the same purpose, the good of others. If any one thinks that God has chosen him to light and salvation for his own sake only, he is mistaken. Light is given that

it may shine for others' good. What is true of one is true of all, and what is true of the Church in this age and state, is true of the Church in the next age when she is exalted to reign with Christ. The circumstances change, the degree of light and power will then be greatly increased, but the principle will be the same—the few are chosen for the good of the many. The spirit of a true Christian's work, and the spirit of his hope are the same.

The intimate relation of Christ and the saints bears upon this subject. They are one with Him in spirit now. They suffer with Him, and are therefore joint heirs with Him, and will reign with Him. II Tim. 2: 12 and Rom. 8: 14-18. The context of the last named shows that the deliverance of the groaning creation from the bondage of corruption is a result of the exaltation of the saints. The prophet declares that "the glory of the Lord shall be revealed, and all flesh shall see it together." Isa. 40: 5. The apostle, as above, says the glory shall be revealed in us, and that the creature waiteth for this manifestation of the sons of God, and shall be delivered. Comparing the two statements shows that the "all flesh" and the "groaning creation" are identical, and that the glory is revealed for their good, and not for their destruction.

As Christ, the Head, exalted, is both King and Priest, so those glorified with Him sing, "Thou hast made us kings and priests, and we shall reign on the earth." Rev. 5: 10. Kings rule, and priests mediate and bless. Mark! the stress is laid on the blessing. It is not a priest-king, but a royal priest. The power is desired by the saint, as by his Lord, to do good unto others. This is the "high calling"—"the joy of the Lord."

Let no-one suppose that death has always been the time of entrance upon that glorious work. The reward of the saints is located at the seventh or last trumpet. Rev. 11: 15-18. Paul says the coming of Christ and the resurrection of the saints are at the "last trump," "the trump of God." I Cor. 15: 51-54; I Thess. 4: 13-18. And Jesus said, "Thou shalt be recompensed at the resurrection of the just." Luke 14: 14. Speaking of the reward of the faithful, Jesus says: "In the age [aion] to come eternal life." Mark 10: 30.

None can enter or hasten the age to come by dying. We cannot go to it, but wait for it to come to us.^{iv} "The children of this age [*aion*] marry, * * But they which shall be accounted worthy to obtain that age, [*aion*] and the *resurrection from the dead*, neither marry nor are given in marriage. Neither can they die any more; for they are equal unto the angels," e Luke 20:34-36.

The time to "shine forth" is after this glorious exaltation, and the Saviour expresses the same thought in explaining His parable of tares and wheat, referring to the mixed state of things in the Church or "kingdom of heaven" during this age. He sowed the "good seed"—or "children of the kingdom." The Devil sowed the tares among the wheat, which made the Church Babylon. Both grow together until the harvest, and "The harvest is the end of the age." When the separation is over, "Then [not at death] shall the righteous shine forth as the sun, in the kingdom of their Father." Matt. 13:43. To shine then, can mean no less than to shine now, viz: to give light. And if the Church give, the nations are to receive, and "walk in the light of it." Rev. 21:24. "It is more blessed to give than to receive."

The parable of tares and wheat is urged as an [objection to the idea that the nations are to be blessed under the reign of the saints. The objection is based on the assumption that the "tares" and the "world" are identical. But, "The *field* is the world" of mankind, in which Christ sowed the good seed, or planted His Church. The tares are persons who take a false position in the Church, professing to be what they are not,—*"Having the form of godliness, but denying the power thereof."* And, therefore, though it could be proved, that the burning of the tares is their complete destruction, there would still be a *world* of mankind to be blessed, who had never been sown among the wheat. Another illustration is given in the parable of the net. The gospel net, during this age, has been cast into the sea, and has taken both bad and good. At the end of the age—the harvest of the other parable—the net is pulled to the shore, the good—those fit for the design—are gathered into vessels, and the bad—those not fit for the object in view—are cast away. They are not *necessarily* killed, nor

tormented, but go out with the shoals of fish that had never been caught in the net at all. God has other ages than this, in which, it is declared, 'He will shew the exceeding riches of His grace. Eph. 2: 7.

"We trust in the living God, who is the Saviour of all men, specially of those that believe." I Tim. 4: 10. The Church, who, as the body of believers, have the special salvation, are predestined to a work in the "ages to come;" and they can not begin that work until they have reached their destiny. That work is, "The adoption of children, by Jesus Christ unto Himself," (Eph. 1: 5)—Christ being the Father and the Church the mother of the nations by the law of regeneration. The plan of the ages brings out the fullness of meaning, which might not otherwise be seen. This work of the future is called, "The mystery of His will, which He hath [purposed in Himself;" "That in the dispensation of the fullness of times, He might gather together in one all things in Christ, both which are in heaven and earth."

Oh, that all Christians might see their *special* salvation, the "high calling of God in Christ Jesus;" that "the eyes of their understanding being enlightened, they might know what is the hope of His calling." They would no longer "grovel here," nor go heavily in the heavenly journey.

This reference to earthly things—the family idea—father, mother and children—to illustrate the spiritual development of the race, is one of the grandest figures in the Bible. As Christ is called the Husband, so the Church is called the wife. This has been seen by many who could see no farther, supposing the plan of salvation is ended when "the wife hath made herself ready," and the marriage has taken place. But the idea of husband and wife naturally carries the mind forward to offspring, as the only absolute *expression* of the married relation. If there is to be no spiritual generation, the figure of husband and wife is not expressive of the relation of Christ and the Church.

This idea is sustained by the fact that Christ is not only called a Husband, but also the everlasting *Father*; (Isa. 9: 6) and that there is to be a "regeneration," when He sits on the throne of His glory. Matt. 19: 28. Christ is not called the Father of the Church, but Brother and Husband, therefore His

relation of Father is to the nations, and begins after the marriage. The same idea is strengthened by the prophecy that "As soon as Zion travailed she brought forth her children." Isa. 66: 8. The context pictures Jerusalem as caring for young children. Paul defines Zion as the heavenly Jerusalem, (Heb. 12: 22. Em. Diag.) the overruling city, out of which the Deliverer shall come. Rom. 11: 26.

Let no one degrade this prophecy of the glorious success of Christ and His Church in saving the nations, by applying this "travail" of Zion, to the pains of Babylon, when the true Church leaves her. Those who leave Babylon are not her children. They leave her *because* they are not of her. Babylon's children are like herself. Rev. 17: 5. So Jerusalem's children will be like herself. If Babylon is the mother that travails and brings forth the true Church, then it is Glorious Babylon!! But be assured that "Jerusalem which is above" is the mother power in God's economy, both before and after the exaltation of the Church into that heavenly state:—before, as the power producing the Church, (Gal. 4: 26) and after, as shown by the prophecy above, as the power to regenerate the nations.

Because father, mother and children will of necessity have the same *nature*, it does not follow that all will have the same *position* or *degree of glory*. "There is one glory of the sun, another glory of the moon, and another glory of the stars. And one star differeth from another star in glory. So also is the resurrection [*anastasis*—future life] of the dead." I Cor. 15: 41, 42. These are all heavenly bodies, though differing in degree of glory and shining power.

The order of development is Christ Jesus first, the Church second, and afterward the nations—in the order of father, mother and children. Jesus was developed at the end of the Jewish age—born twice, first of the flesh, and second of the Spirit at His resurrection—"The first born from the dead"—"The Head of the body—the Church." Col. 1: 18. Next in order, during the gospel age, the body, the Church is developed. They too must be born twice—of flesh and Spirit. They wait for the birth, or "redemption of the body." Rom. 8: 23. The birth of the Head secures the birth of the body in due time. The figures body and bride are used interchangeably, as the

wife is said to be one with Him, bone of His bone, and flesh of His flesh. Eph. 5: 30.

In this pre-natal, or unborn state—"begotten by the word of truth"—the Church of the gospel age is not married, but declared to be a chaste virgin, espoused—engaged to be married—to one Husband—Christ, II Cor. 11: 2. Having the Spirit of Christ—the *spirit* of union, or marriage,—she waits and longs for the promised return of the Bridegroom, for she knows the marriage is not due till then. Matt. 25. To the Church, represented by the apostles, before He went away, He said, "I go to prepare a place for you, and * * * I will come again and receive you to myself, that where I am, there ye may be also." Jno. 14: 2, 3.

The marriage is due at the end of the gospel age, and until then she is not the bride. The Spirit's work, in Christ's name (John 14: 26) is to speak for Him, revealing His riches and glory, (John 16: 12-15) and thus "to take out from among the Gentiles a people for His name." Acts 15: 14. The chosen spouse takes the name of her husband. The beauty and importance may here be seen of being baptized "in the *Name* of Jesus Christ"—"in the *Name* of the Lord Jesus." Acts 2: 38, and 19: 5. It represents our union with Him to share His sufferings and His glory.

The Church while composed of persons, is a system. The Papal Church system, as a counterfeit, represents the true Church. As the counterfeit existed before her complete union (marriage) with the kings of earth, and their joint reign began; so the true Church exists before her complete union (marriage) with the true King of earth, and their joint reign begins. The union in either case involves the exaltation to power, in contrast with the former subjection and suffering. Additions were made to the Papal Church after her exaltation, and during her reign. If this has been so of the counterfeit, may it not be, will it not be so of the true? There was a thousand years' reign of the Papal system during which she was adding to herself, before she gave birth to her daughters in the reformation. So there is to be a thousand years' reign of the true Church before—what? More will be known and said hereafter; but let all be careful not to crowd too much into the *first* age of the great future—"the ages to come."

Speaking of the glory of that exalted state of the Church, the angel said to John, "Come hither, I will show thee the bride, the Lamb's wife," * * * "and he showed me," says John, "that great city, the holy Jerusalem descending out of heaven from God, having the glory of God." Rev. 21: 9-11. The New Jerusalem then, in that age, represents the married Church—the wife of Christ, the Head of a new race—the mother power, from that time on, of the kingdom of God.

The stream of blessing, which flows from that heavenly city, is called, "A river of water of life," and whosoever will may come; and the leaves of the tree of life are "for the healing of the nations." With the plan of the ages in mind, see how *this* "whosoever will" has been misapplied, and how, strange as it may seem, while seeking to show the fullness of the gospel, Christians have been narrowing the plan of mercy. During this age, the water of life has *not* been a flowing "river," but a "well of water," "in you." John 4: 14. It has been virtually limited, by the elective purpose of God, and by the circumstances which have prevented millions from hearing the gospel. Now the Spirit invites; then "*The Spirit and the bride say, Come.*" This cannot be true until after the marriage; there is no bride till then.

With this view of the "Election" there is room "in due time" for the glorious "Free Grace" doctrine also; more even than most of its advocates dare to think possible. Instead of being opposed to each other, in the light of the plan of the ages they are shown to be but parts of one grand system of truth. God is a God of order. His revealed plan vindicates itself.



DAY DAWN.

CHAPTER II.

THE GOSPEL IN TYPE.



THE ages preceding the marriage of the Lamb, are preparatory steps of the plan, for the development of Christ and His bride, and the salvation of the *world* ("Ye are not of the world") does not begin till then.

What has been proved by the positive teachings of the Bible is illustrated by types and allegories of the Old Testament. When a picture of the gospel plan is found in any Bible history, it is easier for the believer to see a Divine purpose in the arrangement, than to suppose that it came by chance. The principle of correspondence, as between type and antitype, is strong evidence of the Divine inspiration of the Bible; and it exalts the history far above the level of mere story. Those who can *see* the relation and fitness of the things presented will be affected by them; others cannot yet be reached.

The regeneration of the human family in the order of father mother and children, is clearly illustrated by the simple story of Adam and Eve. Doubtless the earthly was arranged as a shadow of the heavenly. Adam is a type of Christ—"the figure of Him that was to come." Rom. 5: 14. This is a New Testament key—a recognition of the principle. Adam was the first of the old creation, the head of mankind on the animal plane. "First the animal [Gr. *Psukikon*] and afterward the spiritual" is God's revealed order. I Cor. 15: 44-50.*

*Rightly understood, spiritual things are as really natural as are animal things. They are but different parts of one grand system of nature. Nature includes all that God produces.

In the above passage this principle is distinctly applied to Adam and Christ, and is the reason for calling Christ the "second Adam:"—not the second on the same, but on the higher level, and they are contrasted as "a living animal," and "a quickening Spirit." Christ is the Head and Life-giver of the spiritual family.

Each being the first in his own order, both were direct creations, the first from the ground, the second from woman; which fact of itself is significant of the upward progress of God's plan. "*Her seed shall bruise thy head.*" He was "Son of man" only by adoption from above. He left His glory, and took our nature, that we, in turn, might be adopted into the heavenly family and share its blessings.

Adam and Christ were both alone for a time. The Lord said, "It is not good that the man should be alone." And He caused a deep sleep to come upon Adam, opened his side, and from the rib made him a help fit for him—a wife. It is a simple *shadow*, but the *substance* is glorious. Jesus said of Himself, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." John 12: 24. Adam's deep sleep pictures Christ's death; and his opened side, the bleeding side of Jesus, from which flowed blood and water. These bore witness to His death. "There are three that bear witness in the earth, the Spirit, the water and the blood." I Jno. 5: 8. By faith in the united testimony of these three witnesses, during the gospel age, the Church is developed, then comes the marriage, followed by the regeneration of the world.

The life of all the family in either case depends in some sense upon the deep sleep, but the wife is developed first.

As Jesus was born twice, so both events were foreshadowed, the first by Adam's creation, the second by his rising from the deep sleep. The period between Christ's birth and death, is foreshadowed by the period before Adam fell asleep, and Adam's after life corresponds to the risen life of Christ. So this antitype combines the animal and the spiritual in their order; and the cross, or death of Christ, is the turning point between them. "He was put to death in the flesh, and quickened by the Spirit."

The stream of blood from His side was proof of death; but it may also fitly represent the Divine nature which He imparts. (II Pet. 1:4) as Adam imparted his animal nature to his wife. What he imparted was in him from the first, but not developed until the deep sleep. So Christ, in taking our nature, left His glory, but not the Divine nature. What He imparts was in Him from the first, and not begotten in Him afterward. Adam and Christ, being the Heads, must be exceptions to the rule for others. Others are begotten by the word; He *is* the Word; "I am the truth." He did not become the Son of God by resurrection, but was "declared to be the Son of God * * * by the resurrection." Rom. 1: 4. What was true before was then proved and manifested.

Both had the life from which others could be developed, but both became life *givers*, after falling asleep.

After looking at these facts, who can doubt that Eve is a type of the Church of Christ?—or that the marriage of Adam and Eve represents the marriage of Christ and the Church? Paul quotes the language used by Adam when his wife was given him, and applies it to the relation of Christ and the Church: "For we are members of His body, of His flesh, and of His bones. Therefore shall a man leave his father and his mother and be joined unto his wife, and they two shall be one flesh." Gen. 2: 22, 24 and Eph. 5: 30, 31. He then adds: "This is a great mystery; but I speak concerning Christ and the Church." This is emphatic. A mystery is a truth under cover—veiled; but Paul, by the Spirit, uncovers it, and now we know what it means.

After the marriage God said to the first pair, "Be fruitful * * * and have dominion." So the regeneration, and the joint reign of Christ and the Church, are after the marriage. "When the Son of man shall come in His glory * * * then shall He sit in the throne of His glory." Matt. 25: 31. Then is the time for the regeneration. Matt. 19: 28. Then the saints will be with Him in glory. Col. 3: 4. The dominion and glory are given Him that the nations should *serve* Him. Dan. 7: 13, 14. The same promise is given to the saints. Verse 27. "If we suffer, we shall also reign with Him." II Tim. 2: 12. They shall "sit with me in my throne," and have "power over the nations," are

promises to the overcomers. Rev. 2: 26 and 3: 21. John foreseeing it said: "They lived and reigned with Christ a thousand years." Rev. 20: 4.

Some are willing to admit it all, except that the generation of mankind is a type of the regeneration. The Church may be Christ's wife, and reign with Him, but she must not be a mother!! And why not? Because of a theory that the nations saved will never have the same *nature* as Christ and the Church. The idea of father and mother is that of imparting nature to offspring. The proof that Christ is both Husband and Father has been given, and the analogy of the figure requires that as the Church is wife, she must also be mother. The objection might not be so strongly urged were it remembered that beings of the same heavenly nature, may differ in the degree of glory, and of shining power, as sun, moon, and stars. The first company are to shine as the sun. Matt. 13: 43.

It will be admitted that if no generation had followed the marriage of Adam and Eve, the plan of creation would have been a failure, and the true oneness of the pair would not have been proved and expressed. So if there be no regeneration of the human family by the second Adam and His wife, the plan of the new creation is a failure, being nipped in the bud, so to speak, and the evidence does not exist that they are Husband and wife.

"But Adam and Eve sinned," says the objector, "and it would be absurd to make a sinful mortal man and his wife, types of the glorified Christ and His wife; therefore the typical character of the first pair must have ended with the marriage." But it is not the *character* that is typified, but the *relationship* of husband and wife, and that, instead of ending at the marriage, only began then. Could the type of relationship end where the relationship itself began? All human types of Christ that ever followed were sinful, mortal men.

As none but Adam and Eve entered the earthly life until after their marriage; so none, but Christ and the Church, can enter the heavenly life, until after the marriage of the Lamb. This agrees with the positive Bible teaching. Not even the saints enter upon their reward and glory—the eternal life—un-

til "the age to come." Mark 10: 30. "Christ the first-fruits, afterward they that are Christ's at His presence." (Gr. *parousia*) I Cor. 15: 23. When here, Jesus said none had ascended. Jno. 8: 18. When He had ascended, Peter, filled with the Spirit of truth, said, "David is not ascended into the heavens." Acts 2: 29-34. Of all the ancient worthies Paul said "they without us shall not be made perfect." Heb. 11: 40.

After the marriage, others rejoice, which they would not do if they had no hope. Rev. 19: 7-9. As previously shown the regeneration follows:—the fruit of that marriage. Next to the death and resurrection of Christ, the marriage of the Lamb is the great event of the plan.

Thus the history of Adam and Eve *illustrates* the plan of the ages; its progression from the lower to the higher—animal to spiritual; the true position and value of the second coming of Christ and the marriage; and that it is God's object to save the Church first, and through them exalted to power, to save the world afterward. Whoever can see these things will no longer look upon the plan as narrow, or upon God as unkind.

Another illustration of the plan, but with additional particulars, is found in the history of Abraham, Isaac and Rebekah. Perhaps no two types, prophecies or parables are given in the Bible to teach precisely the same idea. Each will have some feature peculiar to itself. The Fatherhood of God, the Spirit's work in calling the Church, and the coming of Christ to meet them on the way, are illustrated in this allegory.

Abraham, the "Father of many nations," as his name indicates, and also the "Father of the faithful," (Gen. 17: 4 and Rom. 4: 11) represents God, the Father of all, and the "Father of the faithful" in the highest sense. "We trust in the living God, who is the Saviour of all men, specially of those that believe." I Tim. 4: 10.

Abraham had an only begotten son—Isaac—by his wife Sarah; and Jesus is "the only begotten Son" of God. Jno. 8: 16. Both were miraculously produced. Gen. 18: 9-14 and Matt. 1: 20. Isaac, the promised seed, is a type of Christ. Gal. 3: 16. This is usually admitted, and is a New Testament key to the application. Abraham offered his son Isaac, a typical sacrifice, and on the journey to Mount Moriah, he was three days under the

dominion of death. Gen. 22: 4. So God gave His Son Jesus up to death, and He was three days under its power. Abraham saw the resurrection power, and received Isaac from the dead "in figure." Heb. 11: 19. Jesus rose the third day *in fact*. Here again are the natural and spiritual in their order, and death as the line between them.

The next important event, after the resurrection, is getting the wife. Neither Isaac nor Christ finds his own wife. The Holy Spirit is sent in Christ's name, to act for Him, in calling the Church; and in the type, Eliezer, Abraham's "eldest servant," stands in the Spirit's relation in getting a wife for Isaac. Gen. 24. No person in either case could come without being drawn; (Jno. 6: 44) but the acceptance of the invitation must be voluntary. "And if the woman will not be willing to follow thee, then thou shalt be free from this my oath; only bring not my son thither again." Verse 8.

Rebekah, the virgin, (verse 16) represents the Church as a "chaste virgin" espoused to Christ, (II Cor. 11: 2,) or the Church in the present life, and Rebekah as wife and mother represents the Church in her glorious position and work after the marriage.

Eliezer met Rebekah at the well, where she came to draw water, and gave her an "earring" (jewel for the forehead—margin) and "two bracelets for her hands." These were the earnest of what she would possess as Isaac's wife. Verse 22. So the Holy Spirit met the virgin Church on the day of Pentecost, (she having come to draw the promised water of life,) and gave her the "earnest" of her inheritance as a "joint heir with Christ." Eph. 1: 13, 14; Rom. 8: 14-17. Both head and hands were adorned in the type; so the Spirit helps both to know and do God's will.

Rebekah entertained as guests both Eliezer and the other servants; so the Spirit is the guest of the Church, and the angels are assistants as "ministering spirits" to the "heirs of salvation." Heb. 1: 14.

The urgency of the Spirit's work is illustrated by the servant's faithfulness. "I will not eat until I have told mine errand." Verse 23. "Seek first the kingdom of God and His righteousness."

Think of the inducement held out to Rebekah: Abraham is rich in "flocks, herds, silver, gold, men-servants, maid-servants, camels, and asses;" he has an only son Isaac, "and unto him hath he given all that he hath." Verse 36. By becoming Isaac's wife all would be hers. Says Jesus, "All that the Father hath is mine;" "All power in heaven and earth is given unto me." The Spirit takes of the things of Christ and shows them unto the Church. "All things are yours;" "If children, then heirs; heirs of God, and joint heirs with Christ." These are samples of the inducements to leave the world and be joined to Christ.

When consent was given, "the servant brought forth jewels of silver, jewels of gold, and raiment, and gave them to Rebekah." Verse 53. She needed nothing of her own; she was enriched and clothed from the stores of Abraham. Under the Spirit's leading the virgin Church finds precious, and more precious jewels of truth, and the garment of holiness: "Without which no man shall see the Lord." Jno. 16; 13; Heb. 12; 14. "To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints." Rev. 19: 8.

After the engagement, "they did eat and drink, * * * and tarried all night," (verse 54) and in the morning Rebekah was conducted away to meet her husband. So the Church has had a long dark night of waiting for the day dawn, and for the absent loved one; and then, she is to be caught up to meet her Lord in the middle heaven.

But a great decision must be made by the prospective bride. There are inducements both to go and stay and she must decide. Friends and home would hinder; (verse 55) and it was referred to the damsel, "and they said unto her 'Wilt thou go with this man?'" Verses 57, 58. This was the critical moment: home, friends, and her early associations on the one hand; and on the other, leaving all to be the wife of him she had not seen. She had heard of him; she had the evidence of his honor and wealth; though not having seen him, she loved him, and she answered, "I will go."

So earth, friends and early associations would hold the Church back. She has never seen Christ, but she has heard of

His wealth, His power and His love. He has spoken to her *heart*, by the Spirit, and she loves Him though absent and unseen. I Pet. 1:8. And when *all* is put against Him her decision is like Rebekah's "I will go."

Isaac met Rebekah on the way, and escorted her into his mother's tent, and she became his wife. Verse 67. So Christ comes to meet the Church and conduct her into the mansions prepared. John 14: 1-3; I Thess. 4: 17. He does not then come to earth nor earthly conditions, but meets her in the middle heaven or holy place. (See Coming of Christ. Sec. 4.)

Taking Rebekah into the mother's tent prefigures the exaltation of the Church to the New Jerusalem or "mother" position in God's kingdom. That position was held typically by Sarah—"the free woman"—Isaac's mother, as long as she lived. Paul so explains it, "Jerusalem which is above is free, which is the mother of us all." Gal. 4: 22-26. Sarah was Rebekah's mother, because Isaac's mother. So Jerusalem above is our mother because it is the mother of Christ, the antitype of Isaac. Our relation to Christ secures this: "Now we, brethren, as Isaac was, are the children of promise." Verse 23. The position of Sarah thus falls to Rebekah; and the Church as the daughter, exalted to the New Jerusalem becomes the mother of the future generations.

This fact is put into the words of Rebekah's friends, "And they blessed Rebekah, and said unto her, * * * 'Be thou the mother of thousands of millions.'" Verse 60. Whoever can think of a fact in the future work of the Church, in blessing the nations, great enough to fulfill that type will have a glimpse of the greatness of the plan of salvation.



DAY DAWN.



CHAPTER III.

BIBLE PROGRESSION.



HE Bible reveals a system of truth, progressive in character and adapted to the capacity and necessity of mankind through various ages of development. From the lower upward, is the order of growth,—“First the natural; afterward the spiritual.” “Milk for babes, and strong meat for them that are of full age,” illustrates the progression and adaptation. “The path of the just is as a shining light that shineth more and more unto the perfect day,” Prov. 4: 18.

This growth is a fact in the life of each faithful person, and also in the general plan. Thus all the just are as one person walking in the path of light, from Abel down, or from Paradise lost to Paradise regained, and the former as a type points forward to the antitype in the perfect day.

In answer to the penitent's prayer on the cross, Jesus promised that when He comes in His kingdom, the penitent one will be with Him in Paradise. That coming in His kingdom, and the consequent blessing of mortals, by the immortals, is beautifully typified by the transfiguration scene. Matt. 17: 1-9. That was when the dying thief asked to be remembered, and the Saviour's “Verily” is the Greek “Amen,”—Be it as you have requested.

Peter, one of the witnesses at the scene of that typical appearing, applies it as a type of Christ's coming in majesty, and adds, “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth

in a dark place, until the day dawn; and the day star arise in your hearts." II Pet. 1: 16-19.

Here, attention to these subjects finds a warrant and commendation. It is also shown that both type and prophecy relate to the coming of Christ, and that the Holy Spirit is their Author and Light. Hence to walk in the light of type and prophecy is to walk in the light of God.

The transfiguration scene, as thus applied, is an additional evidence of God's plan of the ages, to bless the nations after the saints reach their glory. Who can fail to see the glorious picture?

The Bible is God's word because it reveals Christ—"The Word of God,"—the Word because He reveals,—the Word because He saves. He is the golden thread of the whole book; the *Spirit* of the word from end to end. II Cor. 3: 17. In all the ages of redemption, the truth in Him is as a stream from the eternal Fountain; proving that the mercy of the Lord endureth forever; and in its success as His "arm" made "bare" in the eyes of all the nations, until "all the ends of the earth shall see the salvation of God." Isa. 52: 10.

The Bible does not reveal the other sciences, but is emphatically a revelation of Christianity. Whatever else it teaches has a bearing on this subject. Truth is man's proper food, (Matt. 4: 4) and must be adapted to his finite condition and growing necessities. The body of truth,—“every word of God”—is indeed the loaf of bread, by which man lives spiritually.

Much of the Bible teaching is by a *pictorial* method, using symbols, figures, types and shadows—or earthly objects to represent and illustrate spiritual things. In many cases the thing that illustrates the truth, for a time hides it. It is hidden or obscured for a time to be seen clearly in due time.

This method is very common in the teachings of Jesus—hence His dark sayings and parables, in which what blinded, became, when explained, the illustration. Some have concluded that *all* His words have a double meaning. This is an extreme view, however, which not even its advocates will maintain. But there is a deep and hidden mine of truth in His words, which is not seen by a mere surface reader. Earthly

objects are used to illustrate the rich provisions of His love. "I am the Bread of life," and "If any man thirst let him come unto me and drink," are samples. He sometimes used the terms "flesh" and "blood" in the same way, and staggered His hearers by saying, "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you." John 6; 53.

This even now puzzles many and leads to opposite extremes. On one side there is "Transubstantiation," the Papal ceremony of turning bread and wine into the real body and blood of Christ. Others seeing this absurdity, take another extreme, and set aside entirely the value of the animal body and blood of Christ, as related to the way of salvation. The use made of them in these passages is certainly illustrative, for after He had staggered many, He explained by saying: "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you are spirit and life." Verse 63.

The conversation of Christ with the woman of Samaria is a case in which *water* is the illustration. As water to the thirsty; so is truth to them who thirst after God. Ps. 42: 1, 2; 119: 181. The woman thought He meant the water in the well, yet He persevered and led her to the living water. Jno. 4. This "well of water" in the Saviour's teaching should be a key to open the eyes of the understanding of all who think the "river of water" in Revelation is literal.

The pictorial method is effectual for its brevity, and therefore even the history of nations is brought to view in symbolic language. That history could not be given more concisely than by the image of Daniel 2, and the beasts of Daniel 7. And the success of God's kingdom, which follows and conquers them, could not be more simply and forcibly expressed, than by the work of the "stone," and the "fire." The absurdity of breaking a symbolic man with a *literal* stone, or of burning a symbolic beast with *literal fire* should be apparent. The value of a type is also seen in the passover. The history of the whole gospel age is thus presented, from the slaying of the Lamb,—"Our Passover"—until the fulfillment in the kingdom of God. Luke 22: 15-16.

The progressive manner of God's approach to man, and the

growth from the lower to the higher, is seen in the fact that before the advent, the Lord communicated by angel and prophet, (Acts 7: 53; Heb. 1: 1) but "hath in these last days spoken unto us by His Son," and the Spirit in His name. This is God's nearest approach to mortal man. This subject has an important bearing on the understanding of the coming of Christ. See chapter on that subject. When it can be *realized* that the Bible reveals a progressive science, and that Christ's coming in the flesh—the hiding of Divinity in humanity—was the culmination of the same method of presenting truth, under an earthly cover, as God had used from the beginning, the *unity* of the Bible will be seen, and confidence in it as a Divine revelation established. However much the stream of truth has been soiled, it only shows the nature of the soil through which it has been flowing, while its sparkling jewels, which cannot be ignored, reveal its heavenly origin.

That man should, during the ages of the dimness of type and prophecy, be expected to know and obey the gospel, on pain of eternal condemnation and suffering, does not commend itself to all intelligent persons; but when it is seen that those were ages of preparation only, and that in due time God will overcome all obstacles and bring men to the knowledge of Christ, such a plan will commend itself to all. In the preparation this important point is gained: Man in the *flesh* is proved weak; left to himself he sinks; he needs a Saviour. That Saviour is a life-giving Spirit.

These facts prove the necessity of a "restitution of all things," that man may be enlightened. That it is promised is proof of its necessity. Acts 3: 21, Matt. 17: 11. God will vindicate His own love. The universality of that restoring cannot be limited by an appeal to the prophets. There could be no clearer statement of the resurrection of the dark, and now dead nations, to a life of light and hope, than is given by Ezekiel. Chap. 16: 44-63. There is hope for the Sodomites. It is significant that Sodom is chosen as a sample of restitution, of whom no "remnant" was spared. Rom. 9: 27-29. Whatever may be said of others, they must be restored from death, and their conversion be in a future life. By types and prophecies all inspired men point to that day of light and salvation.

Some are afraid to admit the typical and therefore double meaning of the writings of Moses, lest men should be left without an anchor, and so drift on the stormy sea of their own imaginations. Men are not free to imagine applications. The type and allegory illustrate what is elsewhere taught. No doctrine can be proved by *allegory* alone, as some of its features may not find an application; but in the *law* every jot and tittle must be fulfilled.

But the double meaning of Moses' writings is not left to conjecture. Paul makes a statement in its favor in II Cor. 3. He treats the two as "letter" and "spirit," (verse 6) and says, "Now the Lord is that Spirit." Verse 17. The letter is what it says; the spirit is what it means. This does not ignore the historical value of those writings, but in addition, they represent a deeper and greater truth. This is certainly true of the Passover. The Lord said, "Kill a lamb, eat its flesh and sprinkle its blood." All admit He meant all that is connected with the Lord our Passover. What Moses said, that is, the "letter," was the "vail," which hid the deeper truth from the Jewish mind; and Moses as the truth bearer from the Lord's presence put a vail over his own face to represent the obscurity. Verse 18. As long as only the letter is admitted there is blindness, but when the Lord, and therefore His gospel, can be seen in those writings, the vail is lifted.

It was only by dim shadows that the gospel was preached to Israel, and "the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:2. Faith is the equivalent of understanding, or appreciation. Their lack of faith was in not seeing through the type to the antitype, or not seeing to "the end of that which is abolished;" (II Cor. 3:18) and Christians are to beware, "lest any man fall after the same example of unbelief." Heb. 4:11.

Jesus said to that people, "Had ye believed Moses ye would have believed me, for he wrote of me." John 5:47. But unless it be in type and allegory, Moses said nothing about Christ. He did speak of Christ; therefore there is gospel in type. As near to a direct statement about Christ as can be found in the writings of Moses, is, "The Lord thy God will raise up unto thee a prophet * * * like unto me." This *means* Christ, but it

does not say Christ. The expression, "like unto me" proves that Moses is a type of Christ, and it will be interesting in its place to trace the resemblance.

Perhaps no better illustration can be given, of the progressive character of revelation and its fitness to the ages, than by tracing from the picture to the fulfillment, the statement in Genesis 3: 15, "It shall bruise thy head, and thou shalt bruise his heel." The speaker is God. It is addressed to the serpent. The language is both a type and a prophecy. Here is the whole plan in a nutshell,—like a mighty oak in an unplanted acorn. Here is the germ of two mysteries,—the "Mystery of Iniquity,"—the seed of Satan,—and the "Mystery of God" in Christ. It is the picture of a man standing with his heel on the head of a serpent. How expressive! He means *death* to the serpent; and it can mean no less than the destruction of all that hideous monster represents. The serpent is mighty, struggles desperately, and dies hard; but die he must. There is one stronger than he. Here we see the Conqueror, the foe, the struggle, the resistance and the final victory. Truth is mighty and will prevail. Error is weak,—finite, and must die. This picture points forward to a clean universe, when sin and death shall be no more. Rev. 21: 3-5. How could such a glorious gospel be more clearly and briefly stated than by this pictorial prophecy?

But though meaning so much, it was then but a dim light, giving scarcely a ray of hope. What, so far as revealed, did Eve know about it? Nothing; it was not addressed to her, but to the serpent. It was a threatening against him, not a promise to mankind, though it contained, as in germ, the whole plan of salvation. The dimness of that light was the characteristic of the whole period of 1656 years to the flood and even longer. A few were faithful to what light they had, and through shadows foresaw the coming One. In this they must have been led directly by the Spirit, for there was nothing in the types themselves to suggest the true application.

The mass were in darkness, and by living out the tendencies of the flesh, proved its inability to rise by its own power, and brought upon themselves a terrible destruction. They did not even have the light of revealed *law* (much less the gos-

pel) for it was not given until the time of Moses, about 2500 years after the creation of man. Though they were destroyed in their corruption, yet the Lord did not blame them as does man. Paul says: "Until the law sin was in the world, but sin is not imputed when there is no law." Rom. 5: 13. The exceeding sinfulness of sin was made to appear by the law. Rom. 7: 13; and 8: 20. The law, natural or written, had no power to give righteousness or eternal life; (Gal. 3: 19-21) and the greatest penalty known to the law was animal or temporal death.

Two thousand years pass after the threatening before we find the *promise*: "In thy seed shall all kindreds of the earth be blessed." This was the gospel given to Abraham in the Patriarchal, or One Man age. The promise never dates back of Abraham. Gal. 3: 16, 17. This is the same plan. The acorn with its living germ of hope is planted. The threatening is converted into a promise. The nations are introduced, being under a curse, and in need of blessing. Death to the serpent *means*, blessing to the nations, as the destruction of the slave-power means liberty to the slaves. In this promise is a great increase of light on the subject, and yet how dim.

In order to appreciate this promise the distinction between the Seed and the nations must be observed, and also between the Seed and the work. Until the Seed is developed as the power to bless, the work of blessing cannot be done. While the Seed is being developed, the nations pass down, and remain in Hades,—the state of death,—and the work of blessing them is after their resurrection.

Abraham is called "the father of many nations," and also "the father of the faithful,"—the promised Seed. Gen. 17: 5; Rom. 4: 11-16. The blessed and the blessing power both come through Abraham.

The Spirit's definition of the Seed applies it to Christ; (Gal. 3: 16) but how could those living when the promise was made know it? The wording of the promise referred only to Isaac, or "the seed according to the flesh." The promise had a double meaning—fleshly and spiritual—and so referred to both Isaac and Christ. But how could they know it? The spiritual was kept hidden until the Pentecostal dispensation of the Spirit. The light has greatly increased since then.

True; Abraham himself was favored with a glimpse of the spiritual. "Your father Abraham rejoiced to see my day, and he saw it and was glad." John 8:56. He saw the resurrection power in the shadow, when he received Isaac from the dead "in a figure." Heb. 11:19. He looked also for a "heavenly" country, and for a city, "whose builder and maker is God." Verses 10-18. As he was not confined to the type, but saw through it to the spiritual,—its real meaning,—he must have been blessed with spiritual discernment,—one of the gifts of the Spirit.

Some have thought this impossible, as the Spirit *dispensation* had not come; and it is argued that if Abraham was begotten and led by the Spirit he got ahead of the Head Himself—the Lord Jesus. The same persons will admit, however, that Abraham was *justified* by a ransom that was not paid till Christ died. How can redemption get ahead of the Redeemer? The solution of one is the solution of the other. Abraham was carried forward by his faith and virtually lived after his Lord was on earth,—in the gospel age; and so was reckoned a follower of Christ, and not a leader. His faith,—which is itself produced by the Spirit of truth, and is thus "the gift of God,"—(Eph. 2:8) is an evidence of a degree of spirituality. No, the type of his fatherhood cannot safely be pressed so far as to exclude him from being a part of the "Seed," (Rom. 4:16) and an "heir of the world," (Verse 13) an "heir of God, and joint-heir with Christ." The world (Gr. *kosmos*) includes the nations. By reference to the second Psalm it will be seen that this promise secured to Abraham a part with Christ, who is to have "the heathen [nations] for an inheritance, and the uttermost parts of the earth for a possession." The same principle of being *virtually* placed forward in the gospel age, is true of others,—as of Moses, for example, who "esteemed the reproach [sufferings] of Christ, greater riches than the treasures of Egypt," and "endured as seeing Him who is invisible." Heb. 11:25-27. These are peculiarities of the spiritually-minded and faithful. II Cor. 4:16-18; Heb. 13:12-14.

A few others in the Patriarchal age, besides Abraham—"heirs with him of the same promise"—were in the same light, but the great mass were in darkness. The cities of the plain,

especially Sodom, are given as specimens of the corruption of an unrestrained animal life; and the Lord, after describing their sin, says: "Therefore I took them away as I saw good." Ezek. 16:48-50. One thing is in their favor, they never rejected Christ, and for a good reason, He was not offered to them. Their time is coming,—God's "due time"—"the times of restitution."

It is worthy of notice that Abraham had seven sons by his two wives, Sarah and Keturah,—Isaac, the "only begotten," by Sarah, and six by Keturah. Gen. 25:1,2. Ishmael, born at an earlier period, of the bond-servant, was neither by promise nor supernatural, but as Isaac was both, (Rom. 4:10-21; Heb. 11:12) the six born later must have been supernatural too. This may foreshadow the blessing of all nations, and being "seven"—a Bible number expressing completeness—may point forward to the *unity*, when "God shall be all and in all." 1 Cor. 15:28.

Observe that the two phases of the seed—Isaac and Christ—are related to each other in God's order, the earthly first, the spiritual afterward. The earthly, being first, is in a sense the basis, and should not be ignored. The greater in this sense comes from the less. Christ came through Isaac. Thus "the elder shall serve the younger" is true, and the progression of the plan is illustrated.

The Spirit reveals the fact that the "Seed" is not one person only, but many persons *united as one*,—an organized *system*, under the figure of a man. Truths of great value are obscured by the neglect of this important fact. The idea of many in one is true of both the natural and the spiritual. The twelve tribes of Israel are the natural seed, and the Church of Christ is the spiritual Seed. The first had an age before their downfall; the second have an age before the exaltation—the marriage. Paul contrasts the two as "the *children* of the flesh," and "the *children* of the promise," (Rom. 9:8) and says, "We brethren, as Isaac was, *are* the children of the promise." Gal. 4:28. Then, "we brethren" are the *Seed*. True, Isaac as the head, was the seed before the others were developed; so Christ as the Head was the Seed, representing the whole Church, while they were undeveloped. Thus, the law "was added

because of sin, until the Seed should come to whom the promise was made." Gal. 3:19.

Some infer from such scriptures that the original promise is complete in the person of Jesus and the work of the gospel age, and thus fail to see the glorious work of blessing the nations after the marriage, when the Church is up to the ideal of its Head. Now, the Church is broken and fragmentary and the best efforts are often dissipated. It will not always be so.

All united to Christ, being partakers of His nature, "are counted for the seed." Rom. 9:8. "For as many of you as have been baptized into Christ, have put on Christ." "For by one Spirit are we all baptized into one body," (corporate system) and "ye are all one in Christ; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." 1 Cor. 12:13; Gal. 3:27-29. Language could not more clearly express the idea that the Seed is a body or system.

The two phases of Abraham's seed are well established, and are doubtless indicated by the promise that his seed should be "as the stars of heaven," and "as the sand on the seashore;"—both phases innumerable.

During the Jewish age, while the earthly seed was being developed, the law and the prophets bore witness and the light increased. The "acorn" having been planted, has sprouted, and its growth is apparent. But the essential quality of that dispensation was legal. The types pointing to Christ were abundant, but only a few, being led of the Spirit, saw the deeper meaning. To the mass they were mere ceremonies; and as there was no law requiring them to see the end, or deep meaning, they could enjoy the temporal blessings, which were promised by obeying the forms. The condition of the people therefore, was that of servants and not of sons. The law said "Do and live," or "Do not and be cut off." The law of love,— "the law of the Spirit of life in Christ Jesus," is very different. Under it, doing is the result of an inward life.

During that age the Old Testament was written; but the real light did not come from the *law*, but from the *prophets*.—it was borrowed, so to speak, from future ages. What was typified by the law, was revealed by the prophets, and thus "holy men spake as they were moved by the Holy Spirit."

2 Pet. 1:21. They revealed the "sufferings of Christ" and the glory to follow. 1 Pet. 1:11. This is the age of suffering, in which the Church fill up what is behind in His afflictions. Col. 1:24. The glory to follow is the future reign. "If we suffer, we shall also reign with Him." 2 Tim. 2:12.

The prophets gave many facts concerning the future reign, but did not overlook the sufferings. Isa. 53. They gave the circumstances and place of His birth, the manner of His life and the time of His death. Isa. 7: 14; Micah 5: 2; Dan. 9: 26. Christ came in the flesh and fulfilled those prophecies, but this was not as they desired, and to them in their blindness, it was as if they had not been fulfilled. This too was foretold. Isa. 53: 1-3. They had their mind set on the glory,—that too of an earthly character,—hence they rejected Him. "He came to His own [house of servants. Heb. 8: 2-6] and they received Him not; but to as many as received Him, He gave power to become sons." John 1: 11, 12; Gal. 4: 4, 5. Their rejection of Him, and His death in the *flesh*, sealed the doom of that nation, but His resurrection by the *Spirit* was the world's hope.—"life and immortality were brought to light."

The gospel age is emphatically the dispensation of the Spirit. Since Pentecost it has not been, as before, confined to the few, but has been the guest and guide of the Church. The light shines grandly compared with all preceding ages. Very few seem to realize the contrast in our favor. It is often said, "Oh if we had only lived in their day." But the food that was stored during the Jewish age, has been distributed during this. The oil that was poured into the lamps during that age, is burning and giving light during this. As our light is greater than theirs, so are our responsibilities, and our privileges. They were servants, but Divine sonship is a gospel privilege. In that age God was revealed as a Law-giver and Judge, but is now revealed as a Father. They had the spirit of bondage and fear, but now He has given the spirit of adoption. Rom. 8: 15. The Spirit of Truth has been leading the Church for nearly nineteen centuries, hence the great increase of light on the prophecies and the general plan, especially since 1798 when the Papal dominion was broken. What was seen as an "acorn," has now become

a mighty oak, and soon the nations will find shelter beneath its wide-spreading branches.

It is to be noted that the development of the true Seed is the work of the gospel age, and the blessing, the work of that Seed, follows. The binding of Satan is located at the beginning of the millennium, though he is not entirely disposed of until its end. Rev. 20. The statement of Paul, "The God of peace shall bruise Satan under your feet shortly," (Rom. 16:20) proves that the Church, as the body of Christ is the Seed which is to destroy Satan and so bless the nations. "The restitution of all things," which is a part of that blessing, does not begin until the end of the gospel age, at the return of Christ, (Acts 3:19-21) at which time it has been shown the "marriage of the Lamb," or the exaltation to power, of the true Seed takes place.

The plan is first developed in type, next in prophecy, afterward in fulfillment. Before the flood the gospel was given indirectly, as a threatening; in the next age it was a twofold promise; in the Jewish age the typical seed was developed; in the gospel age the true Seed is perfected; and in "the ages to come" the double work of threatening and promise will be done—Satan bruised, and the nations blessed. The light of the Jewish or typical Church was as the moon, because it was borrowed, or reflected from the gospel Sun which had not yet risen. The gospel Church is as "a woman clothed with the sun [clothed with light as with a garment]" and with the moon under her feet." Rev. 12:1. She has risen above the shadowy ritual of the Jewish economy, and even the least and lowest of the gospel Church has more light than a mere Jew could have. But the progression does not end here. The Church in her future glory has "no need of the sun, neither of the moon to shine in it: for the glory of the Lord did lighten it, and the Lamb is the light thereof; and the nations shall walk in the light of it." Rev. 21:23, 24. The prophet foreseeing the restoration of Israel, and the glory of that day, says, "The light of the moon [Israel] shall be as the light of the sun [Church] and the light of the sun shall be sevenfold,—as the light of seven days." Number seven refers to the perfection of light, the light of God's glory. The Church will no longer see through a glass darkly, but face to face. They shall see as

they are seen, and know as they are known. And the greater their light, the greater will be their shining power. They will "shine forth as the sun in the kingdom of their Father." That light will dispel the darkness and gloom of sin and death.


The Bible begins with the creation, and the entrance of sin and death, and ends with the new creation,—a clean universe, where sin and death shall be no more. Rev. 21: 4. God's word *is* a progressive science, and deserves our highest attention. How important the development and coming of Christ,—the Seed! How great our calling and hope as Christians! What a glorious destiny God has arranged for the world! Truly, "God is Love."



DAY DAWN.

CHAPTER IV.

THE UNITY AND VARIETY OF THE CHURCH.

HE Church of Christ is a Divine institution or system, rather than a particular number of persons. This distinction is more important than it might seem. On a clear idea of this much depends. There cannot, of course, be a systematic assembly without a number of persons, but the system is the same, whether the number be few or many.

The family is a Divine system on the same principle. But the family may be small or large, and may be increased or diminished, yet it is the same family.

There is in the broad sense only one Church, composed of all Christians. The name of Jesus is the centre of attraction and the power of the whole system. To this name the Spirit gathers. The Spirit is sent forth in the name of Jesus, and as His representative shows the things of Christ. John 14:26; 16:12-15. And all believers are, by the one Spirit baptized into one body, and made to drink into the one Spirit. I Cor. 12: 13. So "There is one body, and one Spirit even as ye are called in one hope of your calling." Eph. 4: 4. This body is not fragmentary, but a "whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, [and] maketh increase of the body unto the edifying [building up] of itself in love." Verse 16. It is a "whole body" and yet can be "increased," which could not be if there were no difference between the system, and the number of persons belonging to it.

The same truth is illustrated in the local church or assembly. The word church is from the Greek word *ekklesia*, and is sometimes, and properly translated assembly. The word applies to any assembly good or bad. "And when he [the townclerk of Ephesus] had thus spoken he dismissed the assembly." Acts 19: 41. All the value depends upon what kind of an assembly it is; or what is the basis of the gathering. The local assembly of Christians should have only the same centre of attraction as the general assembly. Jesus gives us the true basis of the gathering: "Where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 20. The gathering point is the One Name. They are not merely met, but gathered. The Spirit is the gathering and sealing power. Jesus did not promise to come to such an assembly, if asked, but "there am I." Such an assembly is the local type of the body of Christ. The ordinances of the New Testament are in its hands for administration. And in it is invested all the authority that the Lord ever gave to men. Matt. 18: 18. It is a system Divinely, not humanly, arranged, and is not dependent on any number greater than two. All can see that there might be additions without limit. This is important, for this Divine system in the broad sense, is in due time—the millennial age—to "gather together in one all things in Christ, both which are in heaven and which are on earth; even in Him," Eph. 1: 10.

When the local assemblies were sufficiently increased in numbers, and had the proper ability in them, there were appointed elders, or bishops, and deacons to attend to certain work. For qualifications of both read 1 Tim. 3. Their work so far as concerned their office, was confined to the local assembly, for each such company had its own officers. Having officers did not make the church, for the church made the officers, and only thus could the unity be preserved, and the local assembly represent the general assembly. They had no "authority" in the popular sense; that is, they were not "lords over God's heritage, but being ensamples to the flock." 1 Pet. 5: 3. The context shows that they were to "feed the flock of God" as shepherds, rather than to rule. See also Acts 20: 28.

The opposite of this simple order and practice was and is

the leading characteristic of the Papal and Protestant Churches. That is confusion—Babylon. “Falling away” from early simplicity was the way into Babylon, so far as Church order is concerned; so the way out of Babylon (Rev. 18) is to return to primitive simplicity. But this involves a revolution in Christendom of which the Lutheran Reformation was but a shadow.

Very few as yet are willing to walk in the light of this simple New Testament truth: because it condemns sectarianism. Where the name of Jesus, alone, is the basis of fellowship, division into sects is impossible. The party spirit showed itself early. Paul urges it as evidence of a carnal state. He does not disown them as Christians, but reproves them. “For while one saith, I am of Paul: and another, I am of Apollos; are ye not carnal?” 1 Cor. 3: 1-7. They were too much like the world, though “babes in Christ.” “Who then, is Paul, and who is Apollos, but ministers [servants merely] by whom ye believed.” Then, he would say, be of Christ alone, and own no other leader.

If it was wrong for the early disciples to say, “I am of Paul:” “I am of Apollos:” or “I am of Cephas:” where is the warrant for the names Lutheran, Arminian, Calvinist, or Wesleyan?—or for singling out any one opinion and so calling ourselves, Baptists, Methodists, Presbyterians, Congregationalists or Adventists? Why own *any* name but that to which the Spirit gathers? “Is Christ divided?” Was Calvin crucified for you? or were ye baptized in the name of Wesley? 1 Cor. 1: 13. As Christ died for you, and you have been baptized in His name, say, “I am of Christ,” and own all such as brethren. Let the only test be what God has given and Babylon will soon fall.

SECTION II. ITS INDIVISIBILITY.—The New Testament clearly shows that the Church of Christ is one and indivisible, both in this age and the next. Jesus Christ is the Head of the system, and imparts to it as His body, His own nature and life. So all Christians are members of Christ, and therefore one of another, whether they realize it or not. The Divine Nature, or the indwelling Spirit of Christ, is “the tie that binds” them all as one, as really as a common human nature marks the

natural family. To deny or lose sight of relationship can not destroy it. But not to know, or knowing it, not to own the truth, is a source of trouble and serious wrong to all concerned. These are the ground and spirit of the sects.

The Bible figures of speech used to express the relation of Christ and believers all illustrate the unity, and so condemn the divisions. Christ is the Head, and believers are the members of His body. Col. 1:18; Eph. 1:22,23; 1. Cor. 12:12. These are only samples. Christ is a Vine and believers are branches. Jno. 15:5. The union of the sects at best is like the union of staves in a barrel. They are bound by artificial means, and are not ingrown like the branches in a vine. There is one fold, and He is the Shepherd. John 10:16. They are a spiritual house, or temple, and He is the Foundation. Matt. 16:18; 1 Cor. 3:11; 1 Pet. 2:4,5. In another figure He is the "Head of the corner" or "Chief corner-stone" up into which the building grows. Acts 4:11; Eph. 2:20-22. This suggests the idea of a pyramid, which needs but one capstone, which with its lines and angles covers the whole building. The capstone of a pyramid is of necessity the same form as the whole pyramid. He is the promised Seed, and all His are the Seed too. Gal. 3:16,19,29; Rom. 9:8; Gal. 4:28. The most endearing of all is that He is the Husband and the Church is the wife. They two shall be one. Eph. 5:23-32. So all Christians are one in Him.

Because the tendencies of the world are against it, how important the apostle's words, 'Endeavoring to keep the unity of the Spirit in the bonds of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.' Eph. 4:3-6. The one faith is not one opinion on all subjects, which is not yet, if ever to be, possible, but faith in Him,—a living and loving Saviour—in whose name and into whose body believers are baptized.

It is not the body of the Father nor of the Spirit, but of Christ. He, not they, died and rose, hence believers are said to have been baptized "in the name of Jesus Christ," or "in the name of the Lord Jesus." Acts 2:38; 10:48; 19:5. It is safe to

presume that the apostles understood the commission of Christ. The one Name includes and secures all blessings and power. "For it pleased the Father that in Him (Christ) should all fulness dwell." "In whom are hid all the treasures of wisdom and knowledge." "In Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, who is the Head of all principality and power." Col. 1: 19: 2: 3, 9, 10.

There is a letter or form, and a spirit of baptism, as to almost all else in the Bible. Some rest in the mere form, and others ignore it entirely. Why not have both? It is not difficult to determine the form, if its spirit or meaning be understood. As the spirit, or nature, of plants and animals determines the form, and shows itself in it; so the spirit of baptism determines the form and shows itself, symbolically, in it. The doctrine of Christ is mainly summed up in two words, death and resurrection. Then the "form of doctrine" should be and is a symbolic death and resurrection. Rom. 6: 17. It expresses our faith,—Christ died and rose. It expresses our hope,—"Even so them also that sleep in Jesus shall God bring [from the dead, to be] with Him." It expresses the substance of practical Christian life,—dying to sin, and rising to a new life of holiness.

That there are many who have this faith, hope and life, or spirit of obedience, who have not expressed them in the scriptural form is doubtless true. But they should be so expressed. The spirit of obedience should always precede the form and find expression in it. Some have been so taught, that the relation between the reality and the form has not been seen, and so they are led to do something else instead, and think it will do just as well. Their act, done sincerely, may be because of loyalty, but the act itself is not an expression of either the faith, hope or loyalty. He that refuses to obey, when the truth is seen, proves that he is neither sincere nor loyal.

Romans 6th is clear on this subject, giving the broad *meaning*, as well as the *form* of baptism. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in new-

ness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." The likeness and the reality must resemble each other. The practical life element is made prominent, "In that He died He died unto sin once; but in that He liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

The object of this vital, spiritual, union with Christ is fruit bearing. They are "created in Christ Jesus unto good works." Eph. 2: 10. He who has the Spirit will bear its fruit:—"Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance." Gal. 5: 22, 23. He who bears such fruit is proved to be a child of God; and let not one child reject another.

SECTION III. ITS VARIETY.—But in the Church,—this Divine system, whether in the local or general assembly,—there is variety, as well as unity. And being a *system*, the unity and variety are not against each other. The hand is not the foot; the eye is not the ear; and no member, however exalted in ability, knowledge or office, can, with impunity, say to another, "I have no need of thee." I Cor. 12: 14-27; Rom. 12: 3-6. The body would not be complete without its smallest or lowest member. A branch may be young, small and tender, but the life of the vine flows in it, as well as in the strongest. The lamb, as much, at least, as the older sheep, is an object of the Shepherd's tender care. "He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom." Isa. 40: 11.

I John 2: 12-14 speaks of three grades in the Church,—children, young men and fathers. Even if these refer to grades of physical life, still, other things being equal, they involve a gradation of mental and spiritual growth. But old men physically are often mere babes in Christ. This is too often the case, even when they have long professed to be disciples. Heb. 5: 12-14 refers to the same fact, and marks two classes,—babes and those of full age. But while the apostle speaks of two general classes, there is great variety between the lowest and the highest. A babe in Christ is a partaker of the Divine na-

ture, as truly as the more advanced, though the degree of development is less. *In Him*, not *out of Him* in order to enter, they grow, and no babe becomes a full grown man in a day, though with proper care and food some grow very rapidly.

In 1 Cor. 2, Paul speaks of the same two classes as "natural" and "spiritual." An absolutely natural man is not a Christian at all, but is of the world, in a Bible sense. But he is speaking of the grades of Christian life. The "natural" means a low grade, not far removed from the world. The context shows this,—*"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal [natural, fleshly], even as unto babes in Christ."* The divisions were evidence of their low state; and yet they were believers, on the Foundation and so a part of God's building. Chap. 3: 1,5,9,11. This shows both the unity and variety.

God's love is shown in adapting the truth to the capacity of all. As the body is one, so the truth is one,—the food for the body, but it too has a variety of elements. There is milk for babes and strong meat for the advanced. Heb. 5:12-14. *"As new born babes desire the sincere milk of the word that ye may grow thereby."* 1 Pet. 2:2 The passage in Hebrews, above referred to, shows what milk is,—the "first principles of the oracles [word] of God."

Babes are not to be content to remain so, but to leave "the [first] principles of the doctrine of Christ and go on to perfection." Heb. 6:1. Paul reproves them, "For when for the time [ye have been disciples] ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God."

The letter to Corinth shows how they were kept in the low state of Christian growth,—by their party spirit. "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able; for ye are yet carnal. For whereas there is among you envying and strife and divisions, are ye not carnal and walk as men?" 1 Cor. 3:2,3. It is safe to say that the same principle holds good now. As long as Christians are anxious to maintain this or that sect, or to follow only the line of thought or practice laid down by any

man, it will stand in the way of their growth in knowledge. The true position of a disciple or learner is to grow in both knowledge and grace. 2 Pet. 3:18. Advancement is the only safeguard against falling away. Heb. 6:1-6.

But, on the other hand, teachers who love to deal only with deep or advanced truth, should remember that the babes, and all the grades, are to be fed as well as the strong minds. It has been seen that the chief Shepherd cares for the lambs as well as the older sheep. Isa. 40:11. Jesus said, "feed my lambs" as well as "feed my sheep." John 21:15,16. And Peter, to whom Jesus said this, in telling the young Christians to "desire the sincere milk of the word" implies that the teachers were to give them that milk. Then he exhorts the elders as under-shepherds, to feed not only those who are able to take strong meat, but to "Feed the flock, * * and when the chief Shepherd shall appear, ye shall receive a crown of glory." I. Pet. 5:1-4. If any expect a crown, because they are able to feed the sheep to the neglect of the lambs, does it not seem that Peter is against them? The Saviour's rule has not changed.

Paul and Peter were moved by the same Spirit. In addressing the elders of the church at Ephesus, Paul says: "Take heed, therefore, unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the Church of God [Christ] which He hath purchased with His own blood." Acts 20:28. This shows that "all the flock"—both sheep and lambs,—constitute the "Church of Christ;" and so expresses both the unity and the variety.

SECTION IV. FUTURE UNITY AND VARIETY.—What is true of the Church now, as to unity and variety, will be so in the coming age also. As there are different degrees of earthly glory, so of the heavenly. There are at least three grades of glory in the spiritual life,—represented by the sun, moon and stars. "So also is the resurrection of the dead." 1. Cor. 15:41, 42. And "one star differeth from another star in glory." Sun, moon and stars are all heavenly in *nature*, but they differ in glory, or in shining power. They are all light-bearers, but, in our solar system, the sun alone shines by its own light. The moon and stars all receive their light from the sun and re-

fect it. In Matt. 13: 43 it is said of a class that they shall shine as the sun.

The idea of gradation in shining power is given also in Daniel 12: 3, "They that be wise shall shine as the firmament; and they that turn many to righteousness, as the stars for ever and ever." The stars are brighter than the firmament. While it is said in that chapter, "The wise shall understand," it is evident from the above that the Lord counts more on a life of active usefulness, than on mere understanding. See I. Cor. 13.

To be in the family of God is a glorious gift of grace, and forgiveness of sin cannot be of works, but it is evident that our position may vary, now and then, according to ability and faithfulness. In this sense all believers are to be rewarded according to their works. This fact appreciated is a motive to faithfulness. To the one who with the one pound has gained ten it is said, "Well done thou good servant: because thou hast been faithful * * have thou authority over ten cities." To the one who with the same capital and being faithful gains five, it is said, "Be thou over five cities." Luke 19: 16-19. As both were faithful, and yet the gain was different, it shows that the ability was not the same.

As the Christian's reward brings him *work* to do, the difference in ability shows why one is placed over five cities and the other over ten. This shows, too, that there is variety in ability in the future as well as now. It would be unjust to the man of lesser ability to give him as much to do, as his stronger or more able brother.

Paul says of the two classes of builders on the same Foundation, that some build with "gold, silver and precious stones," and others with "hay, wood and stubble." I. Cor. 3: 11, 15. They are both in the same temple or house of God. The difference is in their works. Both are saved, but their reward is not the same. The evil works are burned, and so the builder suffers loss, but he himself is saved, so as by fire. Here are both unity and variety. This seems to agree with the words of Jesus about some in the coming day of wrath being "counted worthy to escape all these things which shall come to pass, and to stand before the Son of man." Luke 21: 36. It suggests not only a difference in position, but also a difference in the time

of placing. The first ready are, as "first fruits," taken first, and others are left to ripen by the judgments and are saved afterward.

The two classes are contrasted as a "little flock," and a "great multitude." The former as "kings and priests" will sit with Christ in His throne and rule. Rev. 2: 26, 27; 3: 21; 5: 10. But the latter class are to occupy a place "before the throne" and serve day and night in His temple. Rev. 7: 9-15. They all have white robes, and the great multitude have palms of victory, but only those who rule are said to be crowned. Rev. 4: 4. We may be sure that the imagery is correct,

As all are called to run for the prize, and only the "faithful," or the "overcomers" are said to be crowned, there is great significance in the warning, "Hold that fast which thou hast, that no man take thy crown." Rev. 3: 11. A man may lose his crown, and yet lose neither life nor sonship.

While it is important to see this variety, let not the unity be overlooked. There are quite a number of names, as has been seen, applied to the Church: the *seed*, the *bride*, the *body*, the *temple*, and others. Do these names belong to the "little flock" only? To this many who are interested in these things would answer, "Yes." And so they would express a hope and even an assurance of belonging to the seed, the body, the temple or "the bride company," as distinct from the "great multitude." It is right to aim high, and to "press toward the mark for the prize of the high calling." Phil. 3: 14. But it is necessary, too, to be clothed with humility, and instead of claiming the highest room, or seat, to be willing to occupy the lower place until the Master says, "Go up higher." He will give the high place to him who can occupy it honorably, or who by his life is prepared for it. It is not unlikely that some who are claiming the highest seats will yet with shame come down to the lower. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." See parable,—Luke 9: 7-11.

The difficulty with some grows out of, not any apparent faithlessness, or, as man might judge, unfitness for a high position, but the idea that if they are not of the "little flock" they

can be no part of the bride. But the writer is assured, and he would speak for himself, that the Church of Christ, by whichever of the Bible names it is called, includes *both* the "little flock" that rule, and the "great multitude" that serve before the throne.

It is not supposable that a mere misapprehension of the use of these names, or of this subject, will prove fatal to high hopes. Christ-likeness will secure a position of honour and usefulness, and the honour of the kingdom depends on usefulness. The power is given for the purpose of blessing others. But it is evident that to know the right use of Bible terms will serve as a key to the further unfolding of the word of God, and a better knowledge of His plan.

SECTION V. THE IDEAL CHURCH.—It is the whole institution, or system, that is called the Church. The kings and priests, or "little flock," are *never* called the bride unless it be as representatives. It has been shown that the "babes in Christ" are a part of the body—the one system. The City of God, or the New Jerusalem, is another name for the same thing. This is specially so when it is brought to view in the perfect or married state. That is the ideal condition. During the gospel age the Church is passing through a process of suffering and so of development. Till the perfection is reached, she is counted all she is to be, but is not absolutely the body, the seed, the temple, the New Jerusalem,—that is, "a city set on a hill which cannot be hid."

Jesus meant not merely her career of preparation, when He made that statement. It is well known that during this period while the Church has been in Babylon, she has been hidden or obscured. Her glory as well as her sufferings must be included in order to meet the ideal of the Saviour's words. The wife must make herself ready before she enters the field of action as a glorious manifest reality and a successful power among the nations. Matt. 18:18,19; Mark 16:17,18. Till the marriage she is not the wife, but the virgin preparing for the marriage. 2 Cor. 11:2. Till that perfection is reached, the nations will never see the New Testament ideal Church.

When they do see it, they will not, as they have done, and often for good reasons, point the finger of scorn, but they will "walk in the light of it," and rulers and people will bring their glory and honour into it. Tares and wheat will not be mixed in it then, for nothing that defileth or maketh a lie will be admitted. Rev. 21:23-27.

It is the New Jerusalem, this perfected Church system, as a whole, that is called "the bride, the lamb's wife." Verses 9,10. This is the only place where the term bride is directly applied to the Church. And while it is then, as a whole, the ruling power in the earth, it is not all throne. It has a government within itself. The kings and priests are in the throne, and the great multitude are before the throne. The city—that is the bride—includes both. It could no more be a city if it were all government than if it had none. This illustrates both the unity and the variety in the kingdom.

This principle finds expression also in the unity and variety of the typical bride,—the nation of Israel. It was called "a kingdom of priests and a holy nation." Exod. 19:6. So is the Church, including the babes. 1 Pet. 2:25,9. And yet only a few there or here actually hold that high office. The priesthood *represented* the whole nation; so Christ, the Head, is called the Seed,—a name which belongs to the whole body; (Gal. 3:16,19,29) so also the throne in the New Jerusalem represents the whole city.

The deliverance of Israel from Egypt illustrates the deliverance of the Church from Babylon. Israel was in bondage; so is the Church. The Lord came represented by Moses to deliver Israel. Exod. 3:7-10. Now Christ comes to deliver the Church. Then Egypt had to be crushed by plagues, and finally go down in the Red sea. Now Babylon suffers the plagues, and finally sinks in the sea of mankind like a millstone. Rev. 15:16;17;18:8,21. Aaron, the saint, (Ps. 106:16) was separated first, and went up into "the mount of God" to meet Moses. Exod. 4:14-27. So the saints are to go up and meet Christ in the kingdom. The mountain represents the kingdom. Isa. 2:2. Moses and Aaron together executed the judgments. So the saints are to execute the judgments. Ps. 149:9. But, mark! the object was not so much to deliver the

saint as to deliver Israel. The saint assisted. So it is not for the saints alone that Christ comes, but to deliver the whole Church. Oh! that this were well known.

Had Israel been faithful, they would have been a power to enlighten and bless the nations. As it was, their gates were ever open to receive converts—proselytes. That, being only a fleshly type, failed, and so the kingdom was taken from them and given to a nation that cannot fail, but will bring forth the fruits thereof. Matt. 21: 43. And so when this gospel kingdom is delivered from Babylon and fully set up, its gates will always be open to receive the loyal. Isa. 26: 1, 2; Rev. 21: 25; 22: 14.

The destruction of sectarianism is what the down-fall of Babylon means. And the consequent manifested unity of the Church, gathered only to the name of Jesus, will compel the world to believe. To this end the Saviour prayed, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they ALL may be one; [Does not this include the "babes in Christ?" 1 Cor. 3: 1-5] as thou, Father, art in me, and I in thee, that they also may be one in us: that the WORLD MAY BELIEVE that thou hast sent me." John 17: 20-23. Instead of closing when the Church is delivered from Babylon, and so made perfect in one, THE WORK IS JUST BEGUN.

"What!" say some, "You not only include the "great multitude" in the bride, but claim that there will be additions after the marriage!! How can there be additions to the bride without making her a monstrosity?"

Get the true idea—that the bride is an institution, and not a given number of persons and the objection will vanish. It does not make a monstrosity for *any* society, secular or religious, to receive members after it is "set up" or fully organized. This is often an important part of its work. "The whole body, * * * maketh increase of the body." Eph. 4: 16. A small church, or society can grow. A small city can grow. And there is no monstrosity. So the "stone" kingdom can grow and become "a great mountain." Dan. 2: 34, 35.

Some make an undue distinction between the temple and those *in* the temple; saying the "little flock" are the temple,

and the great multitude are not. But the temple is the institution, and includes all, both high and low, that are in it. To receive members into the Church or temple, is to increase its size, as to receive members into a family makes the family larger.

But is not the bride complete at the marriage? Not as to size or numbers. She makes herself ready (Rev. 19:7), but that does not mean complete, in the sense of full grown. It has reference to *condition*—not size. The woman is a type of the system or institution. The nation of Israel is often, in the Bible, called a woman. It had no reference to the number of Israel. The Papal Church is symbolized by a woman (Rev. 17:5), and yet her numbers have been constantly changing. The *system* is unchanged. So also the true Church is called a woman in all stages of her existence; as much so at the espousal as at the marriage. It can therefore have nothing to do with her numbers. If it would make a monstrosity to add to the Church after marriage, on the same principle it would have made a monstrosity to add to the Church after the espousal. The espousal took place at Pentecost, when the earnest of the Spirit was given, and the same day three thousand were “added to the church.” And additions have been made ever since. What was done by and for a few at Pentecost involved the interest of all who have been, or ever will be, added. So of the marriage. The ascent of Aaron to power with Moses linked Israel to God in a new and special way and secured their deliverance. So when the saints ascend, it makes a link, in a new sense, between the Church and her Head, and secures her deliverance, and the overthrow of the oppressor—Babylon. All is plain as to additions to the Church, either before or after the marriage, if the fact be kept in mind that it is an institution, or a royal nation, and not a particular number of persons.

SECTION VI. THE COUNTERFEIT.—All who can see that the Papal system is a counterfeit of the true system, may find in it an illustration of several points of interest. The Pope claims to act in the place of Christ. He has also “the clergy” or priesthood that reign with him. Then the mass—“the laity”—

which are a "great multitude," are the servants. [The distinctions—"the clergy" and "the laity"—are doubtless Papal] But all together make the Papal Church. Here is unity and variety, as in the true Church. Then each has a special thousand years' reign. The counterfeit marriage, or complete union of Church and State, which exalted the Church to power with "the kings of the earth," and gave her a seat in Rome took place about A. D. 538. And it was about A. D. 1538, when a great check was put upon her, by the Holy League, formed in Europe to sustain the Reformation. So the millennial or thousand years' reign of the saints begins when the true Church is united to the true King of earth. Zech. 14:9. The union, or marriage, in either case, involves an exaltation to power.

Again, both the counterfeit and the true exist before the marriage, and are not married until they are made ready. The counterfeit was made ready by "a falling away," which had begun in Paul's day (11 Thess. 2:7), and was a gradual degradation until she would do anything for worldly honour and power. When she was low enough the union took place. The true Church is made ready by a rise,—a coming out of Babylon,—and when she is high enough the union with Christ will take place. What was done for the Papal Church was by agreement of its *leaders* with the civil powers. The saints are the leaders of the true Church, and they like Aaron, and the Papal leaders, represent, and act for the whole body.

It will be seen that being ready for the union with the State, was not in completeness as to numbers, but in her debased condition. She added to herself millions upon millions after the marriage. Then only she was invested with power to "compel them to come in." So the true bride making herself ready has also reference to condition, and not completeness as to numbers. And there is, when she is married and so invested with power, a message to go forth to "compel them to come in that my house may be filled." To apply this compelling message in the gospel age is vain, for up to this time nearly all have "with one consent" made excuse. The compelling must be when they have "power over the nations." The means used are not the same. The counterfeit used carnal weapons, but Christ will smite the nations with

the sword that proceedeth out of His mouth—the Word of God. Rev. 19: 13-15.

All good Catholics own the Pope as their Father and the Church as their Mother, and yet the children of the Church, when confirmed, are a part of it. So also with the true. The oneness of the system, and the variety of its elements are clearly seen in both the false and the true.

SECTION VII, OPENED SCRIPTURES.—It has been suggested that this idea of the unity and variety of the Church will serve as a key to open many scriptures. Let it be tried on one line. Why did the Saviour wash the disciples' feet? Primarily, no doubt, because they were defiled; and to teach them a lesson of humility. But it has in addition a deeper meaning, else Peter need not have waited till the "hereafter" in order to know it. John 13:7. He would not wash the head nor hands because they were already clean. Verse 10. What follows is offered as a solution.

The Church is represented by a human body. Jesus is its Head exalted high. Those who live near Him, setting their affections on heavenly things, not being "conformed to this world," are clean. All are counted clean when justified, and if they keep their vow, they will be kept free from flesh spots, and "unspotted from the world." Jude 28; Jas. 1:27. Such are saints. But an unforgiving spirit will bring dark spots. Matt. 6:16; 18:35. So will "a root of bitterness" bring defilement. Heb. 12:15. Profanity, or making light of the birthright and spiritual fornication, will rob of the crown,—the ruling position in the family. All in Babylon are guilty of these. Rev. 17:2,4,5. Esau is an example and warning. Heb. 12:16,17. He lost the birthright, but still had a place in the family as a son, and in due time became reconciled to his irrecoverable loss.

That part of the Church that is "conformed to this world" are the feet, and need washing. (The feet of a person are literally conformed to the ground, when they stand on it, and hence the figure.) They are His feet though defiled, but while they remain in Babylon they dishonour their Head. They must be washed before they can take their true place as His

servants before the throne. This is the purpose of the "great tribulation," (Rev. 7:9-15) as represented by the first three plagues in Egypt. There were ten in all, but the last seven came only on the oppressor after Israel was separated. This washing or separation from Babylon, so far as the multitude is concerned, is not due until after the exaltation of the saints, as represented by Aaron being joined to Moses in the mount of God. So the saints wash the feet of the body, as the Head washed the disciples' feet. Peter will then know the full meaning of what puzzled him before.

When the feet are washed from the "mire and clay" of Babylon, the whole body will be clean. Then "the new song" will be in His mouth. Psalm 40:3; Rev. 5:9; 14:3; 15:3. The reference in the Psalm may apply also to the individual, but that does not prevent its application to the whole body as a person. See verses 6-8 compared with Heb. 10:5-7. Christ is the preacher spoken of in prophecy, either as the Head, or as the whole body. When the whole body is clean and fully established in the earth, its power will be irresistible among the nations.

Isaiah 52:7 is another passage that drops into line, in the light of the unity and variety of the body, and has a full and fitting application when the feet are clean. "How beautiful upon the mountains [kingdoms of this world, under the reign of Christ. Rev. 11:15] are the feet of Him that bringeth good tidings, that publisheth peace. It is not the feet of "them, as of many, but of "Him"—the one body. The glorious result of this unity and beauty of the true Church is shown here as elsewhere. It continues its work until the nations are enlightened, "and all the ends of the earth shall see the salvation of God." Verse 10.

Isaiah 66:1 gives another example of the unity and variety of the body,—the upper and most vital part being seated on the throne, and the feet before the throne, on the earth. "The heaven is my throne, and the earth is my footstool." "I will make the place of my feet glorious." Chap. 60:18:

That this One ruling the nations is God manifested in the Christ, will doubtless be admitted by all who are familiar with

the Bible prophecies of the coming kingdom. The Psalmist foretelling that day when all the kingdoms will be given to Christ, (Rev. 11: 15-18) says, "The Lord hath prepared His throne in the heavens; and His kingdom ruleth over all." Psalm 103: 19. The throne "prepared," or "set up," (Dan. 2: 44; Rev. 4: 2) must refer to that of the Anointed, which has a beginning, and not to the throne of the Father which had no beginning. For the distinction between the two thrones see Rev. 8: 21. But while the over-comers sit in the throne with the Head, the feet of the same body are on the earth. If these feet on the earth, and made "beautiful" are not Christ's, whose are they?

Again, "His feet shall stand in that day upon the Mount of Olives." Zech. 14: 4. If this only means the "feet" of Jesus as a person, it might be a matter of comparatively little importance whether He should come to that mountain or any other part of the earth; and it might bring neither food for the Church, nor hope of blessing for the world. But if it means, as the writer claims, the great corporate body,—the Christ,—the Church,—representing God in the world, it becomes a glorious fact, and gives the key of hope for mankind. With this view the meaning of Olives is significant. A mountain in prophecy means a kingdom. This is a mountain or kingdom of oil. The Olive tree which once grew abundantly at that place is the source of oil. Oil gives light, heat and food. Light means truth shining. Heat means love. And truth received is food or bread. The analogy is plain and simple. The "Olive branch" is an emblem of peace and good will. The clean and beautiful feet will stand in the kingdom which will be to the world the source of light, love, truth and peace. No wonder then that the nations will learn war no more, but shall delight themselves in the abundance of peace. Isa. 2: 2-4; Ps. 37: 11; 72: 7.

It is thought by some that in the Mount of Olives Jesus ordained and commissioned the twelve, sending them forth on a mission of healing; (Mark 3: 13-15,) that this was the place of the sermon on the mount; (Matt. 5: 6, 7) that therefore here He taught them to pray, "Thy kingdom come. Thy will be done in earth as it is done in heaven." On this same mountain the

final commission was given, which must hold good until it is done, "Go ye into all the world and preach the gospel to every creature." These facts are significant and approve the thought that the feet on the Mount of Olives is the key of hope for mankind.

In view of this idea of the unity of the Church—"The whole family in heaven and earth" being one—(Eph. 3: 15) and because the part in the throne with the Head, will act through the feet, the following passages express a truth at once simple and grand: "Her seed shall bruise thy head, and thou shalt bruise his heel." "And the God of peace shall bruise Satan under your feet shortly." "For He must reign till He hath put all enemies under His feet." Gen. 3:15; Rom. 16:20, I. Cor. 15: 25. The unity will convince the world. John 17: 21-23. "And the Lord shall be King over all the earth: in that day there shall be one Lord, and His name one." Zech. 14:9. To this Name as a center, all things in heaven and earth will be gathered. Eph. 1:10. "That at the name of Jesus every knee should bow, of things in heaven, and in earth and under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 11.

The unity of the Church is an encouragement to all, however young, weak or ignorant, who have in any degree the Spirit of Christ. The variety is a spur to faithfulness, for the high places will be given to them that are fitted for them. The mass will be separated from Babylon by plagues,—the great tribulation. But now much better to be separate, as Aaron, before the plagues come. The saints are the royal representatives of the Church, and therefore will reign with Christ.



DAY DAWN.



CHAPTER V.

SACRED NUMBERS.

INTRODUCTION.

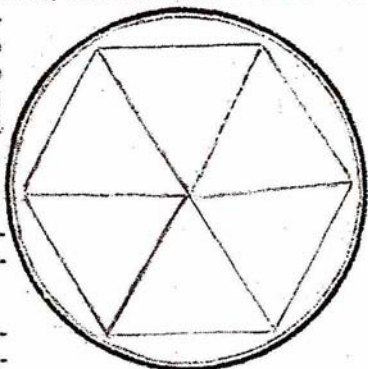


It may be interesting and profitable to consider the prominence of certain numbers in the Bible. Three, seven and twelve, are especially useful in the construction of the Sacred Writings and the plan of the ages. Seeing this encourages the study of the Bible as a mathematical science. It leads to a reasonable expectation of good results from the investigation of the prophetic numbers, as well as other features of the Bible. And it confirms faith in the Bible as being in a special sense of God, because it is not a haphazard production, but a system. The God of nature is the Author of the Bible plan of revelation and salvation.

It may strengthen the idea of a fundamental relation between nature,—so-called—and the Bible, to see that a *circle* is the basis of the numbers mentioned,—three, seven and twelve. A circle is one type of perfectness—infinity, and is the figure on which the heavens are built, and all the heavenly bodies revolve. The Bible is built on the same principle. Some have sought to show from this that the Bible is man-made, as all other books, and that the facts of nature, and especially Astronomy were used by designing men in the development of a fiction. This would have more force if the modern theories of Astronomy had been more ancient, and if the grandeur and fullness of the plan of salvation, which are expressed by these

numbers, had been seen by such "designing" men. Not even the prophets themselves, (to say nothing of the long line of the so-called "priests" that followed them, and who knew so nearly nothing of God's love for men as revealed in the Bible,) saw the fullness of which they wrote; (1 Pet. 1: 10-12) from which it is evident that the same Spirit that built the heavens used the prophets for the development of truths which are of special use in our own time.

An examination of any circle, will show that it has seven points that are equally distant from each other. One of these is the centre, and the other six can be easily found by walking the compasses, at the width used in making the circle, round in the circumference. Thus seven is seen to be a fundamental number in this Universe of circles.



Having established the seven points, let them all be connected by straight lines as in the annexed figure, and six equilateral, equiangular triangles will be formed, or three triangles on either side of the diameter. Three is the greatest number of such triangles that can be formed on either side of the diameter, and the shortest distance between the six points in the circumference is exactly three times as much as the diameter. Thus we see that the number three is prominent in the structure of this Universe of circles.

Now count the short lines by which these triangles are formed, and you will find them twelve, which is our third prominent Bible number. Now look at the figure, leaving out the dotted lines, and it appears much like three sides of a cube, which has twelve corner lines and is made prominent in the New Jerusalem.

Again, draw three more diameters, equally dividing the triangles, and there will be formed twelve equal, right-angled

triangles; and the twelve points in the circumference and their lines will divide the circle into twelve signs. There are twelve signs in the Zodiac. Twelve signs make one circle. This is the basis of the division of the face of the clock into twelve hours, and of the year into twelve months. Each sign has been divided into thirty degrees, making three hundred and sixty degrees in a circle. This is the number of days in a Bible year, or twelve months of thirty days each. (See "Times and Seasons.") In view of these facts none need be surprised to find these numbers made prominent in the Bible.

SECTION J. NUMBER SEVEN.—The number seven is made the type of completeness in many things to which it is applied, good or bad, whether it be "the seven Spirits of God;" or "the seven Devils." Rev. 4: 5; Luke 8: 2. The word is used in the Bible upwards of five hundred times. The whole sabbatic system, developed in the "Jubilee Cycles," is based upon the number seven. The same is true of the "Times of the Gentiles." To appreciate these, both chapters must be carefully read. The forty years between the two endings,—or from the spring of 1875 to the spring of 1915, making a transition period between two ages here, exactly parallel to the forty years transition between the two ages at the "first advent," cannot be of chance. While there is no positive statement in the Bible that the seventh thousand years from Adam, will be the world's great sabbath, the harmony of the ending of those above mentioned, with the ending of the six thousand years, makes it easier to believe the idea than to reject it. And the more it is considered in the light of what follows, the evidence becomes stronger.

The week of seven days, is evidently the basis of the week of weeks, week of years, and the week of seven thousand years. The "creation week" (as it is commonly called, though the statement in Genesis shows that the creation took place "in the beginning" and that it was followed by the six days of formation, or development,) was not necessarily made up of seven ordinary, or twenty-four-hour days. The ordinary week may represent seven long periods of time backward, as well as forward. One writer—W. I. Mann, Braddock, Pa.—has advanced an ingenious and plausible theory, that the seven thousand

years from the creation of Adam, is, the seventh day of the creation week, that therefore the whole week is a period of forty-nine thousand years, reaching to "The Great, Grand Jubilee" when death itself is to be destroyed. This, of course, is not in harmony with the mathematical calculations (?) of the Philosophers. But *they* differ only "a few hundred millions of years" from each other.

But whatever theory is adopted, the number seven is prominent,—six days of work, and the seventh day is the sabbath. But though this is true, it is said: "On the seventh day God *ended* His work, and *rested*." Gen. 2:2. The work of the sixth day lapped on the seventh. The lapping of the dispensations is here foreshadowed, and so the work of the sixth thousand extends into the beginning of the millennium. As the last act of that creation was forming the woman, and the woman at marriage is the type of the perfect Church system or New Jerusalem, it would appear that the last acts of the bride, in making herself ready, must be in the beginning of the seventh thousand years. (See Chronology.) As Christ, in person, rose "very early in the morning," "while it was yet dark," so will the "overcomers,"—the representatives of the body, or system,—have the "Morning Star." Rev. 2:28. Why is Christ called the "Morning Star" if not because He appears, to them that look for Him, "very early in the morning?" The presence of the star is a sign of day dawn, while the sun makes perfect day. Christ will fill both positions in order.

Let us notice a few cases of the use of seven. "Enoch the seventh from Adam," foretold the judgment, or reign of Christ, in conquering His foes. Jude 14, 15. This is the work of the millennium, or seventh thousand. Why tell us that he was the seventh? Why was he translated? Is it not a foreshadowing of the fact that from the beginning of Christ's reign, saints,—those who, like Enoch, "walk with God"—shall not "sleep" or be held in hades, as those who have died in the past, but will pass at once as by the "twinkling of an eye," from the old form, or body, in the new form or body, to be with Christ? 2 Cor. 5. What some have supposed to be true as to this immediate passage during the gospel age, will probably be true during His

presence. In connection with the harvest of the earth, and the downfall of Babylon, which are both due at His presence, is the only Bible statement which pronounces *death* to be a blessing. "Blessed are the dead which die in the Lord from *henceforth*." Rev. 14:13. May not men die to this earth-life and yet not "sleep"?

The animals entered the ark by sevens. Gen. 7:2,3. After all were in, it was "yet seven days" before the rain descended. The dove was sent out three times (type of three dispensations of the Holy Spirit) with a period of seven days between the visits. Gen. 8:10-12. It was on the first day of the seventh century that the waters were dried, and the new dispensation began. Verse 13.

Abraham had seven sons born to him after he was "as good as dead." Heb. 11:12; Rom. 4:19. They were Isaac and the six sons of Keturah. Gen. 21:1-5; 25:1,2. If Isaac was not of the flesh, but by the Spirit, for the reason given, the six later sons must have been by the same Spirit. This perfect number, thus used, seems to foreshow the regeneration of the nations by the same law that produces the Christ in person and in system.

The fullness and equality of the Jewish and gospel dispensations are illustrated by the two sevens of Jacob's career,—the seven years for Leah and the seven years for Rachel. Gen. 29. "Leah was tender-eyed; but Rachel was beautiful and well-favored." Ver. 17. These are the comparative qualities of the Jewish and gospel Churches. The latter was first desired and loved the best.

The same equality (See "Two Dispensations") is illustrated by Pharaoh's dreams of the seven fat cattle and the seven lean ones, and the seven good ears and the seven poor ones; and the interpretation by Joseph as fulfilled in the seven years of plenty, followed by what would have been seven years of famine had it not been for the stores laid up. Gen. 42. The peculiar point of interest here, as to Joseph being a type of Jesus as the Bread-giver, is in the fact that all the gospel in fulfillment, and its bread of life, are drawn from the Old Testament, there stored during the Jewish age. There has been an abun-

dant supply, and there is plenty of seed for another crop. (See "Joseph and Christ")

The fullness of wrath on the Egyptians at the deliverance of Israel was by seven last plagues. There were ten plagues in all, (which is the combination of three and seven) but the first three came on Israel too. Exod. 7 to 12. The typical value of those plagues is elsewhere considered, (See "Moses and Christ") but it is worthy of special remark that the fullness of wrath on Babylon,—the oppressor of God's people, down here,—is represented by "seven last plagues" in the book of Revelation.

The fullness of *light* (revealed truth) is in both Testaments represented by "seven lamps." Exod. 25:37; Zech. 4:2; Rev. 1:12. This light is first embodied in Christ as a person, and afterward in His body (corporate) as represented by the "seven churches" of Asia, hence it is said: "The seven candlesticks are the seven churches." Ver 20. The leaders or representative "angels" of the churches are called "seven stars." It may be observed here that these lamps were in the middle apartment or "holy" of the tabernacle; and as they represent the revealed truth, we are reminded that there are "hidden things," ineffable light, and a pot of "hidden manna," representing the *unutterable* things that Paul saw in the "third heaven," or holiest of all. 2 Cor. 12:1-4. But this "third heaven" or "paradise" and its "hidden manna," are promised to the overcomer. Rev. 2:7,17. Glorious indeed are the promises! There is progression even beyond the perfection of revealed truth. (See "Coming of Christ," Sec. iv)

The elect remnant of Israel, and doubtless of the Church, were typified by seven thousand men that had not bowed the knee to Baal. Rom. 11: 1-5.

Gentile rule covers the famous period of "seven times," (Lev. 26) and its type—Nebuchadnezzar among the beasts—was "seven times." Dan. 4. The type, being the experience of a man, was seven ordinary years, the antitype, being the history of a nation, has now covered almost "seven times"—a day for a year. (See "Times of the Gentiles.")

The equally famous limitation of favor to Israel (Daniel's

people) was "seventy weeks" or sevens. Dan. 9: 24. This number is the limit of or rather marks the unlimited forgiveness of brethren required by the Saviour,—“until seventy times seven.” Matt. 18: 22. He does not,—yea cannot,—require us to forgive more fully or freely than He Himself forgives.

Human wants are expressed in the seven petitions of the ‘Lord’s prayer.’ When Jesus fed the multitude He used seven loaves of bread. The wedding garment or perfect righteousness is embodied in the seven graces added to faith,—virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. 2 Pet. 1: 5-7. These may be the “seven pillars” in the house of Wisdom. Prov. 9: 1. They may be represented by the seven colors produced by sunlight. The primary number is three, but seven shades are developed by the spectrum. As the blending of the colors make white, and, their absence make black; so the seven graces are as a garment of “fine linen, clean and white,” (Rev: 19: 8,) but he that lacketh these things is blind [dark] and cannot see afar off, and hath forgotten that he was purged from his old sins.” 2 Pet. 1: 9. These graces are the only security against falling, and of an abundant entrance into the kingdom of Christ. Verses 10, 11.

There are seven grades of glory mentioned by Paul from the lowest upward—four on the earthly side, and three on the heavenly,—fishes, birds, beasts and man, stars, moon and sun. 1. Cor. 15: 30-41. There may be less difference between the highest on the lower side, and the lowest on the upper side than some have supposed. In the song of the glorified there are seven ascriptions of praise,—“Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength and honor, and glory, and blessing.” Rev. 5: 12.

John tells us of the “seven lamps of fire” which are the “seven Spirits of God.” Rev. 4: 5. There is a book in the right hand of God, and given to the Lamb to open, which is sealed with “seven seals.” Ch. 5: 1. To seal is to hold in mystery; to open is to make known. The ‘Lamb has “seven horns,” the perfection of power; and “seven eyes,”—omniscience. Verse 6. There are “seven angels” to whom are given “seven trumpets,” (Ch, 8: 2) which, of course, are not literal, but the sounding is

fulfilled by events, which speak louder than literal trumpets. Paul inspired by the same Spirit as John^(v), calls the "seventh" trumpet the "last trump" and "the trump of God." This covers this change of dispensation, and, *perhaps*, in some sense the whole future age. Then there are other "seven angels" having "seven vials," in which are contained the "seven last plagues,"—the fullness of wrath on Babylon. Ch. 15:1.

The Roman Empire is represented as a beast having "seven heads," which are "seven mountains," and "seven kings,"—forms of government. The Roman Empire has also three phases, Pagan, Papal, and Infidel,—“the beast that was, is not and yet is,” when it ascends out of the bottomless pit. Rev. 17. So here is a combination of three and seven. The present form of government in Rome being the seventh,—since Greece was fully conquered,—must be the last. And the present agitation, tending to the uprising of the nations as a *headless* beast, agrees with all other evidences that the present is the beginning of the great day of God Almighty. (See “Revelation Seventeenth.”)

It would be a wonder after all the above if the seventh thousand years were not the world's great sabbath,—the day in which the glory of the Lord shall be revealed. This may be foreshadowed in various ways. The cloud covered Mount Sinai six days, and the Lord's glory was revealed on the seventh. Exod. 24:16, 17. The “transfiguration,” which Peter, one of the witnesses, says speaks of the coming glory, (11 Pet. 1:16-18) and which was given in fulfillment of a promise by the Saviour relating to the coming of the kingdom, was “after six days.” Matt. 17:1. Much of the Saviour's healing was done on the sabbath,—the seventh day of the week. The Pharisees said, “There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath.” Luke 13:14. See the Lord's answer, and let none imitate the Pharisees, by opposing the healing of nations in the seventh thousand years.

The prominence thus given to the number seven has been urged by some in favor of the observance of the seventh-day sabbath. But if this has any force, it is as much in favor of the

observance of all the other sabbaths of the same system. And the most devoted to that kind of service never thinks of letting his land rest each seventh year, or of having a jubilee each fiftieth year. The types are never fulfilled by observance, but by the coming of the antitypes. The day seems to have been fulfilled at Pentecost, the antitype of the wave loaf offering. Lev. 23: 15, 16; Acts 2. And the year sabbath finds its fulfillment in the great jubilee or thousand-year sabbath.

SECTION II. NUMBER THREE.—The idea of beauty and order in the Bible may be confirmed by seeing the uses of number *three* in the structure of the plan. The *fact* of its use shows order, whether or not the *reason* of its use is always apparent. The use of the number may have other, and deeper meanings than the writer sees. It is hoped that others will enlarge on what is here suggested.

It will appear that three is fundamental in the structure of the heavens and earth, as to God and man, in the plan of the ages and in the process of coming to God. For these and perhaps other reasons, a glimpse of God's plan was, doubtless, the basis of the pattern shown Moses, by which the tabernacle, with its three apartments,—court, holy and most holy,—was made. Ex. 26: 30; 40. This is the suggestive standpoint of this investigation.

As all things are of God, they must in some important respects bear the impress of Himself. In some sense, though not necessarily as most commonly held, the idea of the trinity is truth. Father, Son and Holy Spirit—the Divine Three—are often mentioned in the Bible. This is fundamental, as shown by the commission of Christ, (Matt. 28: 19) and suggests creation, redemption and regeneration,—the three steps in bringing mankind to the Divine image. The Son and the Spirit may both properly be called expressions or manifestations of the Father,—the first came in flesh, the second in a higher and more effectual manner. This superiority of the Spirit's presence and work over those of Jesus in the flesh, is shown in Jesus' words: "It is expedient for you that I go away; for if I go not away the Comforter will not come." John 16: 7. What He, in the flesh, did not and could not do, the Spirit does and will do.

See the following verses. By the operation of the Spirit, in due time, at the proper introduction of the millennial age, Christ is manifested in His body (corporate) the New Jerusalem. This does not belittle Jesus, for at His exaltation the wonderful Name is given Him, (Phil. 2: 9-11) and we have a right to consider Him as an embodiment of "all the fullness of God,"—"all the treasures of wisdom and knowledge," and from Himself, representing Him, and as proof of His own victory the Spirit comes forth. Col. 1: 19; 2: 8-9; Acts 2: 38; John 15: 26. Is this fullness of the glorified Saviour not a reason, perhaps the reason, why the apostles, under the Spirit's guidance, considered baptism "in the name of the Lord Jesus," as a fulfilment of their commission? See Acts 2: 38; 10: 48; 19: 5.

It may be truly said that there are three dispensational steps in the manifestation of the Christ,—the fullness of God. In the Jewish age God's word found expression in the types and prophecies, by the *Spirit* of Christ in the prophets; (1 Pet. 1:11) He not being manifested as yet in *person*. The work of the Spirit in the gospel age has been to glorify Him as a person and hold Him, though unseen, before the minds of men for acceptance. The result of this age, becomes the power of what follows, hence the Christ embodied as the *perfect Church*,—"the pillar and ground of the truth"—"God manifest"—(1 Tim. 3:15; 16) will be held as a magnet and invincible power before the world of mankind. John 17: 21-23. These three dispensations of the Spirit, seem to be foreshadowed by sending the dove three times from the ark. The first, or Jewish age, brought comparatively no fruit. The result of the gospel age, in saving the firstfruits, is as "an olive leaf plucked off." It speaks hopefully of what follows. In the time to come, the Spirit will not return, but will find a lodgment, or place of rest, for in due time God shall be all in all. 1 Cor. 15: 28.

There is a trinity in man,—"*spirit and soul and body*." 1 Thess. 5: 23. And is not the outer form, an expression, in many ways, of the inward power and identity? All created living forms are produced from within, drawing from the substance without by the inner mysterious organic power. The spirit of man, in the above passage, which needs to be sanctified, should not be confounded with a man's breath, nor

yet with the indwelling Spirit of God, by which, through the truth (John 17:17; II Thess. 2:13) it is sanctified. This distinction between the two spirits is observed by the apostle: "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8:16 Man becomes a partaker of the Divine Nature by this engrafting, as it were, of the Divine Spirit.

God's love for man, exhibited in the death of His Son, has the testimony of three witnesses,—the Spirit, the water and the blood, "and these three agree in one." I John 5:8. They all testify to the death. That death was a voluntary act in the administration of Christ as a Priest, foreshadowed by Aaron overcoming and destroying the beast,—the lower nature.

There are three baptisms,—by water, Spirit and fire. Matt. 3:11. The statement had, doubtless, primary reference to the disposition made of the Jewish nation at the end of their age. That was under the supervision of Christ, and was a harvest work of three elements,—separation, gathering and burning. John baptized a mixed multitude with water, but afterward some were baptized with the Spirit, and some with fire. That fire was the "wrath to come," the unquenchable or age-lasting fire, which came on the chaff of the Jewish nation at the destruction of Jerusalem. That harvest and its attending judgment has its parallel here, at the closing of the gospel age. (See "The Two Dispensations.") This harvest, too, has its three elements,—separation, gathering, and burning. Matt. 13:30, 40.

But while the three baptisms had a national application, they have also an individual one. The Lord often deals with an individual and with a nation on the same principle, as the one has the qualities of the many. Water baptism is, of course, external, but it is important as an expression of loyalty, and as a symbol of death and resurrection. It thus represents, and is in itself, when understood, a profession of our faith in the death and resurrection of Christ. For the same reason it symbolizes our hope, for because He lives we shall live also. And it also represents our death to sin and resurrection to a holy life, and is our pledge thereunto.

But the baptism of the Spirit is necessary to enable us to carry out the pledge of consecration. To be baptized with the

Spirit is the same as to be filled with the Spirit. Acts 1:5;2:4. The baptism of fire in the individual, is equivalent to the "fiery trials" from without or within, chastisements, afflictions and tribulations through which we must enter the kingdom. It is for the destruction of the flesh, or carnal nature, "that the *body of sin* might be destroyed." The Spirit has a double work,—of killing the old and perfecting the new, and both are represented by the baptism of water.

Christ's personal victory over death was secured by rising on the third day. His victory secures the world's victory in due time, because he represented the world. See John 12:31-33. But why did He rise the *third* day instead of some other? Paul says even that is good news. 1 Cor. 15:4. Because the victory of His body,—the Church,—is to be realized and manifested in the third day,—i. e., the third thousand years,—from the time Christ in person died. As Jesus came at the beginning of the fifth thousand-year day, the third from then brings to the present time, early in the seventh thousand-year day. (See "Bible Chronology") It is interesting to note the relation between "the third day" and the seventh or "last day;"—the seventh thousand from Adam being the third thousand from Christ. Do these things just happen so?—or are they ordered by the Divine Mind?

With this view of "the third day" quite a number of scriptures seem clearer. "I will raise it up at the last day." John 6:39,40,44. "Destroy this temple, and in three days I will raise it up," and "He spake of the temple of His body." John 2:19-21. They naturally thought He spake of the temple in Jerusalem, and so he did in the same kind of speech that God used to Abraham when He promised him a seed. Isaac was a type of Christ, and so was the temple a type of the Church or body of Christ. "Ye are the temple of God." The language of Christ was true of His own person on the third twenty-four-hour day, and it was true of the Christ as a system or perfect Church as to the third thousand-year day. This will soon be realized.

Christ's answer to Herod was on the same principle. "Go ye and tell that fox: "Behold I cast out devils, and I do cures to-day and to-morrow, and the *third day* I shall be perfected."

Luke 13:31,32. In the latter part of the passage He referred to ordinary time, "Nevertheless I must walk to-day and to-morrow and the day following, for it cannot be that a prophet perish out of Jerusalem." This fact precludes the idea of ordinary time in the first part of the passage, for the third day of such time would reach neither to His death nor resurrection. It is clear if it be taken as referring to the perfection of His body, the Church, after an age of trial and suffering,—in the third thousand-year day. This will not be difficult of apprehension by any who see the Bible usage as noticed in the "Unity and Variety of the Church."

The restoration of the nationality of Israel, and the reestablishment of the earthly Jerusalem, seem to be coincident with the perfection of the Church or New Jerusalem. The same scriptures may be applicable to both. Jesus spoke of Jonah's three days as a "sign" of the time of His remaining in death,—hades. Now let the book of Jonah be carefully read, and the cast off state of Israel is clearly foreshown, as is also their restoration. Jonah in "hell"—(sheol or hades) represents the desolate state of Israel since Christ's time. "Out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, and the floods compassed me about * * Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple ["Ye shall see me no more until ye shall say, blessed is He that cometh in the name of the Lord." Matt. 23:39] * * I went down to the bottom of the mountains; [under the governments of earth] the earth with its bars was about me FOREVER; yet hast thou brought up my life from corruption." Jonah 2. The three days are called forever, which is an age, and it will not be difficult to see its application with the key of the third thousand-year day.

Now turn to Hosea 6th for another case in point. "Come let us return unto the Lord: for He hath torn [left desolate] and He will heal us; [restore] He hath smitten, and He will bind us up. After two days He will revive us; in the *third day* He will raise us up and we shall live in His sight." This prophecy of "days" is in harmony with the view presented, and, (may it not be said truly?) is in harmony with no other view.

The present indications, both as to Israel and the Church, are those of an impending change.

It has been shown in a preceding chapter that there are *three worlds*,—that before the flood, the present world, and that which is to come. This shows that three is fundamental and that the third is the highest. Each having its distinct "heavens and earth," (II Pet. 3) there are three heavens and three earths, or three distinct states of the ruling powers and the ruled of this planet. The invisible controls the visible, and finds expression by it. The present is ruled by Satan, (Eph. 2:2 and 6:12) and all manner of evils are manifested. All evil conditions, physical as well as moral, as wars, storms, diseases, pains and death, are probably the pulsations, so to speak, of the invisible powers of darkness.

In the third and highest state the ruling powers of the heavens will be Christ and the saints, invisible to mortals; but they, too, will act through visible agencies, producing results grand and glorious; for all nations shall serve and obey Him, and in Him be blessed. Dan. 7:14-27; Gen. 22:18. In that state, and by His own agencies, the tabernacle of God will be with men, and the curse shall be removed. Rev. 21:3, 4.

The same law of three, with the third the highest, is seen in several other things. In the original structure or arrangement of the earth, there were the broad uncultivated expanse, then Eden, and "a garden, eastward in Eden." Gen. 3:8-10. This garden—the third and inmost, was Paradise. There was God's presence.

The three heavens are represented by the three places in the tabernacle. Three places in type represent three states or conditions in the antitype. And therefore these also represent the three steps of individual approach to God, referred to by the Saviour as three stages,—“first the blade, then the ear, then the full corn in the ear.” The representative use of the three places as thus applied, is apparent, because the first has the altar and the laver. It is the place of sacrifice and washing, which agrees to the outermost phase of Christian life. The second has the shewbread, the lamps and the “golden altar” or “altar of incense,” where Christians in the antitype, walk, eat

and serve by faith, which is a phase of the inner and invisible life. The "court," in type, was open and visible, while the "holy" and the "most holy" were covered and therefore invisible from without. The only light of the second was by the lamps, but the light of the third was God's presence. The third is the "holiest of all" or "heaven itself." Heb. 9: 3, 24.

Let no one infer from what has been said of our being now in the middle apartment, that on entering the spiritual life by resurrection we shall at once be in the most holy, or the immediate presence of God. Christ remained in the middle apartment, or state, forty days after His resurrection, before ascending to "heaven itself." Whatever Christian lives up to his privilege is in the holy by faith, or mentally, but not bodily. When the spiritual mind is clothed upon and expressed in a spiritual body, then he will be fully in possession of what he now enjoys by faith. The contrast between then and now, as to knowledge, is given by Paul in I Cor. 13. "*Now* I know in part; but *then* shall I know even as also I am known." "*Now* we see through a glass darkly, but then face to face." "When that which is perfect is come, then that which is in part shall be done away." The "perfect" cannot mean infinite, but is limited by what is revealed, as embodied in the "seven lamps." Doubtless the education of saints, who have died in ignorance of the greatness of God's love and saving power, or who now pass into that life, will be speedily finished in the "holy," by the light of the lamps without a veil between, to fit them for the higher step and the greater power, as kings and priests.

It may be said here that only a "little flock," comparatively, will ever enter the holiest, or take a place with Christ in His throne. The "great multitude" are to occupy the "sea of glass, like unto crystal" "before the throne," which is the location of the "golden altar," and therefore in the middle condition. Rev. 4: 6; 7: 9, 15; 8: 3. In fact it seems that after the "day of atonement" is ended, in the "continual" service of the Lord for the good of men, there will be three classes, as represented by the high priest, the lower priests and the Levites, occupying their respective stations in the great work. These three conditions may include the three grades of glory in the

resurrection life, represented by the apostle as sun, moon and stars. I Cor. 15: 41. It is our privilege to "press toward the mark for the prize of the high calling," that we may "shine as the sun." Phil. 3: 14; Matt. 13: 43.

In the type may be seen the basis of the unutterable glory, the ineffable light and "the hidden manna" (Heb. 9: 4; Rev. 2: 17) which Paul saw when he was caught up to the third heaven or to Paradise. II Cor. 12: 1-4. It is a remarkable fact that Paul, more than any other apostle, reveals the glorious and absolute success of the gospel plan, over every creature. Eph. 1: 10; 2: 7; Phil. 2: 9-11; Col. 1: 15-20.

Noah had three sons,—Ham Shem and Japheth,—the fathers of the race, after the flood. The covenant fathers are three,—Abraham, Isaac and Jacob. The second world has three ages,—patriarchal, Jewish and gospel,—three progressive steps from the lower to the higher in the plan of revelation. There are three kingdom ages until God's enemies are put down,—Jewish, gospel and millennial,—which may be considered as the typical, mystical and glorious. In these the work is done by a woman,—the Church,—and the glorious *success* is pictured by the Saviour's parable of the leaven which a woman took and hid in three measures of meal, until the whole was leavened. Matt. 13: 33.

Leaven does *not* always mean evil, but is a permeating principle whether good or evil. The rising power of Christ, as *proved* at Pentecost, was typified by *leavened* loaves. Lev. 23: 17. If the first-fruits are leavened, so will be the whole body.

The law of progress in the tabernacle may be applied also to the three ages above mentioned. The Jewish age, like the court, was specially a period of external service, in which all their light was a foreshadowing of the gospel. In the gospel is the higher and invisible service of the heart, and the light of the Spirit. But the future age will be, to the Church, as the holiest of all. Their light in the two first is as the moon and the sun, but in the future they have "no need of the sun, nor of the moon * * for the glory of the Lord did lighten it." Rev. 21: 23. This was the light of the "holiest of all."

"Now abideth faith, hope and love, these three, but the greatest of these is love." As God is love, love is infinite and therefore without end.

SECTION III. NUMBER TWELVE.—It is at least curious, the use made of the number *twelve* in the Bible. But the thoughtful will find more than the gratification of his curiosity: he will see evidence of system if nothing more in the Book of books. It is sometimes the multiple of twelve, by two, or twelve thousand.

Both the Jewish and gospel dispensations are based on twelve; and both find their ideal in the coming day of glory. The first was built on the twelve sons of Jacob or Israel, and that nation was called "the twelve tribes of Israel." Gen. 49: 28. These *foreshadowed* the children of promise, by the heavenly Jerusalem, but the *actual* relation of that nation and the earthly Jerusalem to the higher and "free" city was foreshadowed by the bond-woman and her bond-son Ishmael. Gal. 4: 22-31. And it is recorded that Ishmael too begets twelve princes, and becomes a great nation. Gen. 17: 20.

Nothing is of chance; hence in all this a principle is involved, whether or not it is understood. In harmony with this numerical basis of Israel, are found many incidents in their history. In their journey toward Canaan, "they came to Elim where were twelve wells of water." Ex. 15:27. As a witness of their covenant, Moses set up twelve pillars. Ex. 24:3,4. The breastplate worn by the high priest had on it twelve stones, in rows of three each. Ex. 28:15-21. The table of shewbread had twelve cakes upon it. Lev. 24:5. Twelve princes were appointed. Num. 1:5,13,44. In the service of the tabernacle were twelve oxen. Num. 7:3. At the dedication of the altar were offered twelve chargers of silver, twelve silver bowls and twelve spoons of gold. There were twelve bullocks, twelve rams, twelve lambs, and twelve kids for offerings. Num. 7:84-87. Twelve men carried twelve stones out of Jordan as a memorial, and twelve stones were set up in Jordan. Josh. 4:2-20. Solomon had twelve officers over Israel, and twelve thousand horsemen. I Kings 4:7-23. The molten sea was set

on twelve oxen, three looking in each direction. I Kings 7:25. Elijah built the altar with twelve stones. I Kings 18:31,32. These are samples.

The gospel dispensation is based on the twelve apostles. Matt. 10:1-5. These, in the regeneration, are to sit on twelve thrones, judging (ruling) the twelve tribes of Israel. Matt. 19:28. These, as representatives of the Church, are doubtless symbolized by the twelve stars surrounding the head of the woman. Rev. 12:1. The woman is the Church and Christ is her Head. As the New Jerusalem is the perfect Church system of the coming age it is symbolized by a *perfect cube*, which has twelve corner lines. "The length and the breadth and the height of it are equal." Rev. 21:16. The thickness of the wall is twelve times twelve cubits, and the length of each corner line is twelve thousand furlongs, making a cube fifteen hundred miles every way. This fact should stagger every one who believes the New Jerusalem to be a literal city. What a spectacle!—a solid wall fifteen hundred miles long and high on each of the four available sides. It would not be ornamental, even if it were useful. As a symbol of perfection the cube and its size are significant and grand.

The walls and bulwarks of this city are salvation. Isa. 26:1. To be out is to be unsaved, and all who enter in are saved; and the gates will always be open to the dogs, sorcerers, and others that are without, on condition that they cease from their ways, and "do His commandments." Rev. 21:24-27; 22:14, 15. The fundamental relation of the twelve apostles of the Lamb to the Church, this grand system for the salvation of men, is seen in the twelve precious stones or twelve foundations having the names of the twelve apostles inscribed on them. Verses 14, 19, 20. The important serving relation of Israel after her conversion is seen in the twelve gates,—twelve pearls,—having written thereon "the names of the twelve tribes of Israel." Verse 12. It has three gates on each of its four sides. The missionary work of that day may be represented by the twelve angels or messengers at the gates. Isa. 66:19-21; Zech. 8:23.

The fullness of its provisions for salvation to them that are without, is clearly seen in its "pure river of water of life"

flowing from the throne, the invitation to partake of which is to "whosoever will;" and in the "tree of life" growing abundantly on either side of the river, bearing twelve manner of fruits and yielding her fruit every month (twelve times) and the leaves of the tree for the healing of the nations. Rev. 22: 1, 2. Those without, the "dogs, sorcerers," etc., are the only ones that *need* healing.

The crowned rulers of that heavenly economy are represented as "four and twenty elders,"—twice twelve. Rev. 4:4. A sealed company of servants is said to be twelve thousand from each of the twelve tribes of Israel. Rev. 7:8-8. Another company, having the same number, is described in Rev. 14: 1-5.

No one can see all these facts and not be impressed with the idea that there is a *unity* in the construction of the Bible plan. It may not be amiss to add the following incidents. It was at the age of twelve that Jesus began His wonderful dealings with the doctors in the temple. Luke 2: 42-50. Of the broken fragments, after feeding the multitude, twelve baskets full were taken up,—"that nothing be lost." John 6: 12, 13. This seems characteristic of the saving economy. He healed the woman who had the issue of blood twelve years, (Luke 8: 43) and the girl of twelve years He raised from death. And had it been necessary to save Himself from His foes, He could have called twelve legions of angels. Matt. 26: 53.

But why is twelve so prominent? Why did Jacob have twelve sons, and Jesus twelve apostles? May it not be on account of the representative character of Christ and His kingdom? It seems probable that the twelve men chosen by the Saviour represented the various qualities of mankind. As He represented all mankind in His own person, and the chosen ones represented Him, this would seem necessary. It may not be possible to speak intelligently of the peculiar cast of mind of *all* the apostles, but several of them are clearly marked. Peter was impetuous, hasty and always on the lead. He was profane when tempted, and even denied his Lord. Had there been no Peter in the chosen company, such as he would have been discouraged; and, on the other hand, if all had been

like him, others would have been discouraged. The Lord used his impetuosity, and kindly rebuked and cured him of his weakness and profanity. Thank God, He chose a Peter.

So of the others. John was the loving and gentle one,—perhaps the most feminine apostle. He it was that leaned on the Saviour's breast, and his writings show that he drew inspirations of love from the Saviour's heart. Many will be glad that there was a John chosen. And have not many of the cool-minded ones, who want to see *a reason* for what they believe, good cause for rejoicing that Jesus chose the doubting Thomas? He did not condemn him, but gave him the required evidence, when he said "Unless I see * * I will not believe?"

The various qualities are needed in the heavenly kingdom of priests. The experiences of this life will enable the glorified to sympathize with and help those of similar mental tendencies and circumstances. This principle is a glorious gospel fact illustrated in the case of Jesus Himself, who having been tempted, and having overcome, is able to succor them that are tempted. The same principle must be applicable to all the royal priesthood. This fact appreciated would be an encouragement to faithfulness. In their own degree of success and glory, the saved become saviours, under the Head. This shows the importance of having all nations represented in the royal priesthood. The wild man of the woods, saved, can better appreciate the wants and conditions of such as he was. The same is true of all classes. The Thomases may excel as kings, and the Johns as priests, and yet each may share in both elements of the royal priesthood. They rule to bless.



DAY DAWN.

CHAPTER VI.

TIMES AND SEASONS.

HERE is prophetic evidence that a change of dispensation is now taking place; that the gospel age is ending, and the millennium dawning. There is a gradual change from the one to the other, as illustrated by the day dawn. The end of night is the beginning of day; so the end of one age is the beginning of another. This principle is seen in the change of the seasons, and in nearly all God's works. The succession of kingdoms is by the same rule. Babylon existed as a kingdom before it was universal, and conquered its way. It was not *fully* recognized until it had done this. So of each of the others. Medo-Persia conquered Babylon, Grecia conquered Medo-Persia, and Rome conquered Grecia. The change from one to the other was gradual. The same is true of the kingdom of God. It is set up before the destruction of Rome, or "in the days of these kings," (Dan. 2: 44)—and it conquers Rome and so becomes universal.

The same law was manifest in the gradual change from the Jewish to the gospel age, and that, as will be shown, was a pattern of the change here. The first ray of the gospel in fulfillment was the birth of our Saviour, but it was a period of seventy years from that event to the complete overthrow of the Jewish nation and the destruction of Jerusalem. That period was the transition between the two dispensations. The gospel dispensation is the period of the sufferings of Christ—Head and body—introduced by the first advent and the personal suf-

ferings of Jesus, the Head. The millennium is the period of the glory that should follow, the glory of Christ, the same Head and body that suffered. "If we suffer we shall also reign with Him." II Tim. 2: 12. The time to the sufferings of Christ, and to the glory that should follow, is revealed by the Spirit of Christ in the prophets. I Pet. 1: 11. The glorious reign begins with the thousand years, or the millennium (Rev. 20), at the second advent, the marriage of the Lamb, and the binding of Satan. So, Peter's statement is equivalent to saying that the time is revealed to both advents.

Great prejudice exists against searching for the time of the second coming of Christ, even among those who would readily quote Peter, as above, to prove that the prophets had revealed the time to His first coming. But it proves one, as fully as the other; and if the order of events, and the facts concerning the gradual change were clearly seen there would be no more objection to applying it to the second than to the first. The first advent covered the period of time from the birth of Jesus to His death and included all the events of that period. He was born, grew up, was baptized, preached, wrought miracles, suffered, died and rose again, all at the first advent; and no one thinks this is using too much liberty with language. Allow as much latitude in reference to the second coming, and much confusion will be set aside.

God does everything in its time. Jesus was born at the age of thirty to fulfill the law, (Num. 4;) and the prophecy of the sixty-nine weeks of Daniel 9:25. Messiah means anointed, and when He was baptized with water, He was anointed with the Holy Spirit. The first that He preached was, "The time is fulfilled;" and He called it gospel. Mark 1: 15. Five days before the passover He rode into Jerusalem, in fulfillment of the time the lamb was taken up. John 12: 1-12 and Ex. 12: 3-6. He kept the passover at the right time; that was His hour. Previous to that time, they could not take Him for "His hour was not yet come." John 7: 30 and 8: 20. No man could take His life from Him, but when the hour came he laid it down of Himself. Jno. 10: 18. After the passover He never sought to defend Himself by disappearing, but gave Himself into their hands. "When I was daily with you in the temple, ye stretched

forth no hand against me; but this is your hour, and the power of darkness." Luke 22: 53. He died at the time appointed, after the sixty-nine weeks, (Dan. 9: 25, 26;) making the "sacrifice and the oblation" to cease "in the midst of the week," [the seventieth]. Verse 27. From that time the sacrifices were abominations, and the temple ceased to be holy, by rending the vail. Christ rose at the right time,—“the third day according to the scriptures,”—fulfilling the type of the “wave sheaf:” (Lev. 23: 10, 11,) and of Jonah, which Jesus says was a “sign” of the time. Matt. 12: 39, 40. The descent of the Holy Spirit was at the right time to fulfill the time of the “wave loaf.” Lev. 23: 15-17. Pentecost means the fiftieth day. Thus the Spirit of the law and the prophets pointed to the first advent, giving definite time; but no two periods ended together. The same Spirit, and in the same manner, has revealed the time to the change due here.

Nearly all have overlooked the order and manner of events connected with the second coming. Many have expected the Lord to come, the dead to be raised, and the world to be burned in a very brief space; and have been inclined to the idea that nearly all the prophetic periods end at the same time. Hence the great effort has been to ascertain “the day and the hour” when the ‘wreck of matter and crush of worlds,’ would take place.

No wonder that mistakes have been made, when men were expecting what will *never* come; and no wonder that reproach has come upon all who study prophetic times. But those who made the mistakes and brought the reproach deserve credit for honesty and courage; and also for doing a pioneer work in prophetic study, without which the increase of light now due would not have been attained. God leads from the crude to that which is of great value; and let no one reproach any honest effort to learn what God has revealed. Because men have blundered is no reason for giving up investigation; though all should learn humility, and avoid the spirit of dogmatism. Because some have poisoned themselves, should all stop eating? It is as well to die of poison, as starvation; either is suicide if voluntary. Rather let all study more carefully the nature of what they are dealing with, and apply the rule,

"Prove all things; hold fast that which is good"; and study to please God rather than men.

Facts are stubborn, and to deny or ignore them is not safe. God has given a number of time prophecies in His word; and He has never given anything in vain. Sooner or later all that is revealed must be understood and rightly applied. "Secret things belong to the Lord, but things revealed belong to us and to our children." Deut. 29:29. It seems absurd to apply the term "secret" as some do, to what is in the Bible. All pertaining to the plan, shall be known in due time. "The Lord will do nothing but He revealeth His secret unto His servants the prophets." Amos 3:7. The Spirit of Christ was in the prophets, and the same Spirit which inspired them to foretell events is given to the Church to lead into all truth. John 16:13.

All great changes in man's history have been known by some of the Lord's people. When the flood was coming, Noah knew it in time to build an ark. When Sodom was to be destroyed the Lord said: "Shall I hide from Abraham that thing which I do." Gen. 18:17. Abraham was the representative of the faithful, so this was equivalent to saying the Lord intended His people to be in the light. Lot and his family sojourning among the Sodomites were also warned. When the Saviour was introduced, some received the light to tell others. When Jerusalem was destroyed, the disciples were forewarned that they might "flee to the mountains." Luke 21:20,21. Should the great change now anticipated, come unaware upon the Church, it would be an exception to the universal rule of God's dealing with His people.

The Spirit of truth does its work, and therefore the Church has always known the truth due in its time. The apostles represented the Church in their time, and Jesus said to them: "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." Jno. 15:15. They had all the truth then due, and the same principle holds good to the end. Not that each individual then or ever knew the whole truth, but the Church as a body had it all.

There are passages urged as objections to knowing anything about the time, which, when carefully examined, strengthen this position. "But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only." Matt. 24:36. This is in every objector's mouth; but it might be made stronger by quoting Mark, who records a little more of Jesus' statement. He adds: "Neither the Son." Now if these words prove that men and angels will *never* know anything about the time of Christ's second coming, they also prove that Christ will never know anything about it. What proves too much is not very good evidence. It does teach, however, that man, angel, and Christ (as a man) are equally dependent on the revelation of the Father, and that He had not then made known the exact time.

It was in a certain sense revealed to Daniel centuries before, but in such a way that its being understood was made to depend on events that did not take place until long after the Saviour was on earth. Peter declares that the Spirit of Christ in the prophets revealed the time, but adds: "Not unto themselves but unto us they did minister the things, * * which things the angels desire to look into." I Pet. 1:11-12. This clearly shows that such prophecies were designed for the Church, and not for the Jews only, as some maintain. Peter clearly refers to the twelfth chapter of Daniel, for there we find the events treated of which are to take place at the coming of Christ and the attending change of dispensation. The standing up of Michael, the time of trouble, the return or deliverance of Daniel's people, (the Jews, compare Chap. 9:24 "thy people") and the resurrection of the dead, are all referred to, and the angel, who, Peter says, desires to look into these things, inquires about the time. "How long shall it be to the end of these wonders?" Verse 6. The answer was indefinite, and the prophet said, "I heard but I understood not." Verse 8. It was given in symbol and so recorded, and was not designed for him, but for the Church in a later day. Hence the answer to his earnest entreaty to know: "Go thy way, Daniel; for the words are closed up and sealed till the time of the end." Verse 9. Then "many shall run to and fro and knowledge shall be increased." Verse 4.

The "time of the end" is a *period* during which the events named were to take place in order, and not a *moment*, as some suppose. The multiplicity of events, their succession, and the increase of knowledge, prove that it is a period. That period, it will be shown, began in A. D., 1798, and will continue to A. D., 1914, giving a space of 116 years for the fulfilment of the events named. The key to this position is the "time, times and a half," given in answer to the angel's question. Verse 7. But this could not be properly applied until 1798, and thus, though written in the book of Daniel, it was not understood in the Saviour's day.

The time was given to measure the period of the supremacy of the Papacy over the kings of the earth and the saints of the Most High, as represented by the work of the eleventh horn of the fourth beast. Dan. 7:24, 25. The character of that persecuting power entitles it to the appellation of "The abomination that maketh desolate." Dan. 12:11; Rev. 17:5.6. The date of the beginning of its supremacy, or its setting up, is the beginning of the period "time, times and a half;" and the Saviour gives this as the key to the understanding of this subject. "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place; (whoso readeth let him understand)." Matt. 24:15.

This, then, is designed as a key. Ever since the vail of the temple was rent in twain, at the death of Christ, the Church has been the holy place, sanctuary, or dwelling place of God. "Ye are the temple of God and the Spirit of God dwelleth in you." I Cor. 3:16, 17. "Ye, also, as lively stones, are built up a spiritual house." I Pet. 2:5. "In whom all the building fitly framed together, groweth unto a holy temple in the Lord: in whom ye also are builded together for a habitation of God through the Spirit." Eph. 2:21, 22. That wicked power as the "mystery of iniquity" had begun to work in Paul's day, (II Thess. 2:7,) and was to be developed into a "man of sin" and take its seat in the temple of God—the Church. Verses 3, 4. It should not be looked for any where else, and surely the character and high claims of the Papacy justify the application. That power has a two-fold character, as a man and woman, but like husband and wife they are one. In the second chapter of

Daniel, governments are symbolized as a man, and a Church is always symbolized as a woman,—a pure Church as a “chaste virgin,” and a corrupt Church as a “harlot.” Harlotry, in the symbolic language of the Bible, is the union of Church and State, and this is the essential characteristic of the Papacy. Man is not counted complete without woman, as in the account of creation; Christ is not counted complete until His Church is developed; (Gal; 3:16-29) and so Antichrist, the “Man of Sin” was not complete until there was a union of Church and State as a ruling power.

The “falling away” of which Paul speaks,—(II Thess. 2:3,) consisted in the Church becoming corrupt and therefore seeking favor with the world and its governments, but it was not complete until the Church had become apostate, and succeeded in ruling the nations. The first Christian emperor of Rome was Constantine, who reigned during the fourth century, but the Papacy itself, (through its Popes,) did not become head of Rome, and take its seat in Rome, the capital of the empire, until about A. D. 538. That was the setting up of the “abomination that maketh desolate.” Dan. 12:11.

To set up is not to create, but to put in power, as when God sets up His own kingdom. The abomination existed before, but became supreme about 538. And the three divisions of Italy, overturned by the Papacy, viz: Lombardy, Romania and Ravenna, are represented by the tiara, or three-crowned hat worn by the Pope. The Goths were not fully subdued until some time after, therefore some claim that the Papacy was not set up until its sway was complete. But God’s kingdom is to be set up *in the days* of its enemies and then conquer them. Dan. 2:44. So it was with the Papacy. From 538 until 1798, the Papacy had dominion of the world as represented by Rome. During those 1260 years, though others claimed to be the rulers of the empire, they never held Rome as their seat of government; and the people of Rome and Italy recognized the supremacy of the Papacy. The union of the Church and State, and the supremacy of the Church are expressed by the symbol of the woman sitting on the ten-horned beast. Rev. 17. The beast is also a symbol of human government,—(Dan. 7;) and as the

Church united to the man is called the "Man of Sin," so the Church united to the beast is called the beast. Rev. 13. The beast proper is the Roman Empire; the seven heads are seven mountains (successive forms of government,) and the ten horns are ten divisions. In the seventeenth chapter the relation of the woman to the beast is brought to view, and her character described: "Upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Verse 5.

This is not a description of the character of Catholics, but of that system, under which the Catholics themselves have been cruelly oppressed. Here is an abomination, and that she is the one that maketh desolate is clear by the next verse: "And I saw the woman drunken with the blood of the saints, and of the martyrs of Jesus." It is needless to recall the terrible persecutions by the Papal power during the days of its supremacy.

The present object is to locate the beginning of "the time of the end," and, by showing that it has come, justify the search for the truth which Jesus said no man knew in His day. The period called "a time, times and half a time" in Daniel, is reduced to "forty and two months" (Rev. 13: 5,) and reduced further to "a thousand two hundred and three score days,"—(1260 days.) Rev. 12: 6. These are all applied to the duration of that wicked dominion. This reduction counts twelve months in a time or year, and thirty days in a month. This is a Bible method of counting. The waters of the flood prevailed five months, (Gen. 7: 11 and 8:4,) and the period is called "an hundred and fifty days." Chap. 7: 24. In symbolic prophecy a day stands for a year, hence the period of 1260 days means as many years. This rule is given in Ezek. 4: 4-6. All admit that the "seventy weeks" of Daniel 9th were fulfilled in four hundred and ninety years, (70 x 7—490,) and the "time, times and a half" were fulfilled on the same principle, and therefore reached from 538 to 1798. The Papal Church took her seat in the former year, and her dominion was taken away by the French Revolution in the latter year. She was partially restored in 1800, but never to her former dominion. The legal power to destroy

men's lives for their faith, she has never had since then, and her partial dominion has been consumed by the progress of light, "the spirit of His mouth," since then. Dan. 7:26, and II Thess. 2: 8.

The terrible work of that long dark period is clearly marked in Daniel 11: 31-35. "The abomination that maketh desolate," put in power and sustained by Roman armies, corrupted "by flatteries," "such as do wickedly against the (gospel) covenant;" "but the people that know their God shall be strong, and do exploits. And they that understand among the people, shall instruct many: yet they shall fall by the sword and by flame, by captivity and by spoil, many days, (1260 years.) This is a true history of that time when so many millions perished for no other reason than because they would not submit to the dogmatic teaching of the Church of Rome. "Now when they shall fall, they shall be holpen with a little help." Dan. 11: 34.

The Lutheran Reformation proved a help to the suffering ones. Its influence was soon felt in Europe, and it put a check on the power of the Church of Rome. In 1533, or just a thousand years from the beginning of the Papal supremacy, the Holy League was formed to sustain the Reformation. "But," says the word, "many shall cleave to them with flatteries, and some of them understanding shall fall, to try them, to purge and make them white, even to the time of the end: because it is yet for a time appointed." Verse 35.

Though help had come, that cruel power was not broken until the French Revolution. When that dominion over the consciences of men ceased, be it observed, "the time of the end" began. And with the definite location of the "abomination that maketh desolate" before them, and the greater freedom resulting from its overthrow, it is no wonder that there should be a great increase of knowledge. Dan. 12: 4. Both Church and State were held down by the union. Since that power was broken, there has been a most remarkable increase of knowledge in all branches of science, and this century has been flooded with improvements and inventions. Think of the implements and machinery now in use, not thought of before; of railroads, steamboats, and of the wonderful things controlled by steam; of how the lightning has been tamed, made to car-

ry intelligence, to communicate sound, as in the use of the telephone, and is now used even to light up our cities. From the taper to the electric light indicates the progress of the present century, and it does not surpass the increase of light on Bible subjects during the same time.

The schoolboy of to-day can do many things that the most eminent men a century since never thought of doing. The improvement in the art of printing in this period is wonderful, and it has been used for the circulation of truth as well as error. To keep men in ignorance was the basis of Papal success, and the increase of light scatters the shades of night. Nearly all the missionary work has been done in the present century; and the organization of Bible and Tract societies, and even Sunday-schools, has been almost if not wholly confined to this century. Men have had the freedom of conscience needed and in consequence have searched the Bible for themselves, without the fear of losing their lives if they dared to think outside of the popular channel. The things which angels and men wanted to know but could not, because God had arranged that the book should be "shut up and sealed unto the time of the end," may now, that the time has come, be a proper subject for investigation, and the words of Jesus, taken in connection with these Bible facts, instead of hindering, become a warrant for searching.

The reason for fixing upon 1914 as the end of "the time of the end," will be given in the chapter on "The Times of the Gentiles." Let it be noted that we are now in "the time of the end." The application of "the abomination that maketh desolate," not only shows us where that period began, but also gives us a date, after which, and in this time the resurrection of Daniel is due. In connection with what Daniel was told which has been considered, a period of 1335 years is given, reaching from the setting up of the abomination to the "end" of something. And a blessing is pronounced upon him "that waiteth and cometh" to that end. Verse 12. "But go thy way (Daniel) till the end: for thou shalt rest, and stand in thy lot at the end of the days." Here Daniel's resurrection is brought to view in contrast with his resting; and with Daniel, comes the order to which he belongs,—(prophets, Rev. 11: 18.) "Every man in his own order."

From 538 where the abomination was set up, 1835 years reach to the year 1873, or if prolonged to its utmost to 1874. It is three o'clock, in law, till it is four and 1835 till it is 1836. There are cases mentioned in the Bible where time was prolonged a large fraction of a year. Compare II Sam. 5: 4, 5, and I Chron. 29: 27.

Evidence will be given that the end or harvest of the gospel age began in 1874. "The harvest is the end of the age."—Matt. 13: 39. The harvest, or reaping the earth, (Rev. 14: 14-16,) seems to include not only the gathering together of the saints unto Christ, but the rewarding of the various orders, "prophets, saints, and them that fear His name, small and great," and the disposition of the tares or corrupting element by fire or judgments. Matt. 13: 30; Rev. 11: 18. Then the statement to Daniel may read thus: "Go thy way till the harvest;" and where the 1835 days (years) end, "the time of the harvest" begins.

This harmonizes with the idea of the end, or harvest, being a period of time, ("In the *time* of harvest") and a work of order, ("I will say to the reapers, Gather ye together *first* the tares, etc."—Matt. 13: 30.) The Jewish age ended with a harvest, which was introduced by the presence and ministry of Christ in the flesh. Matt. 9: 37, 38 and Jno. 4: 35-38. The light of that harvest was great, as said Jesus, "Blessed are your eyes for they see, and your ears for they hear." That harvest was the dawn of the gospel age, and this harvest is the dawn of the millennial age. Now if it was blessed to live to the end of the days (Dan. 9: 25,) which introduced that harvest, surely it is more blessed to live in this glorious dawn. "Blessed is he that waiteth and cometh to the 1835 days." All who are in the light are now enjoying that promised blessing, and can appreciate the poet's words:

"We are living, we are dwelling,
In a grand and awful time;
In an age, on ages telling;
To be living is sublime."

The words of Jesus to His disciples just before His ascension are sometimes urged against the possibility of knowing

the time. They asked: "Lord, wilt thou at this time restore again the kingdom to Israel?" Acts 1: 6. They knew from the prophecies and from His own teaching that at some time the kingdom would be restored to Israel, and they were in haste, and anxious to know the time. The Saviour's answer is an admission that there is a time when what they expected would be done; but the Father had not yet made known the time. "It is not for you [the Church of that day, as represented by them] to know the times or the seasons which the Father hath put in His own power. But ye shall receive power, when the Holy Ghost is come upon you," etc, Verses 7, 8. In view of what has been shown about the knowledge due at "the time of the end," and the mission of the Holy Spirit to lead the Church into all truth as it becomes due, this statement of Christ is like saying: "It is not for the Church to know the time now, but the Spirit will make it known in the time of the end, when it is needed."

Mark! the Spirit makes it known now not by direct revelation, but by the understanding of what was long ago revealed in the prophets. The truth is in the Bible, as oil is in a lamp. "Thy word is a lamp to my feet." But it must be as a lamp that burneth to do the intended good. All the light is in the oil, which can be developed from it by the process of burning. The same Spirit which inspired "holy men of old" to write the word, is given to the Church, according to the Saviour's promise, to lead them to understand the word. The leading of the Spirit is like the process of burning, by which the light is brought out.

"For as a snare shall it come on all them that dwell upon the face of the whole earth." Luke 21: 35. This is often quoted as against knowing the time. To come as a snare is to come unawares, or without knowing it, and something is lost by all on whom it so comes. They lose the enjoyment of the light, which is a great blessing. The context, usually overlooked, shows that it is not necessary that it should come upon all as a snare; in fact, it is the very thing against which the Saviour warns. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and the cares of

this life, and so that day come upon you unawares." Verse 34. The subject requires attention that it may be known when the day comes. This clearly teaches that the day does not come like the grand wreck of worlds, expected by some, or all would know it. To come unawares, it must come in an unexpected time and manner; and whoever would be able to understand the deep things must have their habits good, and consequently their minds clear. No stronger argument can be made for temperance in all things, than the Saviour here makes.

But if there is no wreck so that everybody might know, and no time revealed, as some claim, how can any avoid its coming on them as a snare? A sleeping world passes from one day to another, and knows it not, but he who sits up watching, having a time-keeper, knows when he passes the midnight hour. But it would come unawares upon the watcher, too, if he had not the time.

Not only those who knew the time when it commenced, are within the reach of the blessing, but all who know the day of visitation before it is ended. Not only those who stood ready to receive the Saviour when He was introduced, were blessed with the light of that period, but all who received Him during His visit. And Jerusalem was overthrown, because the nation knew not the time of their visitation. Luke 19: 44.

There are several scriptures which will be better understood by the observance of an important distinction made by the Saviour. When addressing His Church, as represented by His disciples, He used the personal pronouns "ye," and "you," and in speaking of the world, He used "they" and "them." "Ye are not of the world, but I have chosen you out of the world." The living Church of the whole dispensation are so addressed as one family. "Go ye into all the world * * and, lo, I am with you always, even unto the end of the age." This is our commission and promise, as well as theirs. "We shall not all sleep, but we shall all be changed." The whole Church is included in this statement. It is the want of seeing this important principle of the unity of the Church that has led many to suppose the apostles expected to live till the coming of Christ.

Now read the passage under consideration (Luke 21:34-36) in the light of this distinction, and it will be seen that it is in favor of knowing the time, and not against it. "Take heed to *yourselves*, lest at any time *your* hearts be overcharged * * and so that day come upon *you* unawares. For as a snare will it come upon all *them* [the overcharged] that dwell upon the face of the whole earth. Watch *ye*, therefore, and pray always, that *ye* may be accounted worthy to escape all these things that shall come to pass, and stand before the Son of man." No clearer combination could be made to show the importance of both knowledge of what God has revealed, and holiness of character.

With the same distinction in mind, another scripture supposed to be against knowing the time, comes to the other side as a witness: "But of the times and seasons, brethren, *ye* have no need that I write unto *you*, for *yourselves* know perfectly that the day of the Lord so cometh as a thief in the night; for when *they* shall say peace and safety, then sudden destruction cometh upon *them*, as travail upon a woman with child; and *they* shall not escape. But *ye*, brethren, are not in darkness that that day should overtake *you* as a thief. *Ye* are all the children of light and of the day; we are not of the night nor of darkness. Therefore, let us not sleep as do others, but let us watch and be sober. I Thess. 5:1-7. Here, again, is the combination of knowledge and holiness. What God has thus joined together, let not man put asunder.

From what is taught in the Bible in reference to variety of ability and knowledge in the Church, it cannot be that each person must or can know the whole truth. But these facts considered certainly justify the search for what is revealed on this subject as well as others, and, at the same time they condemn indifference or contempt either for what is revealed or for those who search.

There seems to be evidence that the exact time of the change of the living saints will not be known, for Jesus says: "two shall be in bed;" "two shall be grinding together;" and "two shall be in the field;" and of each pair, "one shall be taken and the other left." They are found at their ordinary labor, or resting from it, and it seems as if either could not be,

if they knew the hour or day when they would be taken. This is also an evidence of the invisibility of the work of the harvest by the hands of the invisible reapers, ("The reapers are the angels,—Matt. 18:39;) for there is order in the harvest, and it is clear that the "gathering together unto Him" of the saints is not the *first* work in the order. Verse 39. And if the angels were *seen* at the gathering of tares it would evidently set aside all ordinary labor.

Some have inferred from this, "two in the field," &c., and some other scriptures, that nothing should be known about the time, and that the Church were to be constantly expecting the return of Christ from the moment He went away. But it was impossible for Him to return at once, on account of His work in the holy places, as the antitypical High Priest, of which so much is said in the letter to the Hebrews. The *order* of that work has to be observed in fulfillment, as well as the work itself; and it requires time. Christ invariably placed a long series of events between His going away and His return, (Matt. 24,) and never commanded His disciples to watch for His coming, but to give heed to what He told them. The Church had no more right to expect the return of Christ immediately, than a passenger from New York to Chicago has a right to expect Chicago before he has passed the intervening stations. If he were interested in his journey he would watch for the stations, but not for Chicago, until he had seen the last station. The scriptural watching consists not in looking up into the sky to see if Christ is coming, but in giving heed to the sure word of prophecy, and seeking to conform to the Divine rule of life.

The apostle Paul, when speaking of the day of our "gathering together unto Him," showed that it was not to be expected immediately. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first and that man of sin be revealed," &c. II Thess. 2:1-4. Unless this development of the "son of perdition," be in the past, no one has a right to expect either Christ or the gathering. Verse 1. This fact should answer those who expect this to be fulfilled in the development of a personal "Antichrist" or "Man of Sin," after the saints are gone. Whatever it means it must be ful-

filled before that day. It seems clear that the Papacy fills the picture of pride and audacious claims, and that, as a supreme power, it has received its death blow, and is in the past.

The writer claims that the period is revealed, during which Christ comes, the living generation is judged, the dead in Christ are raised, the living changed without sleeping though they die, the nations overwhelmed in a time of trouble, the Jews restored, and the whole Church of Christ delivered from Babylon, and thus made ready for the glorious millennial reign. This period is forty years and commenced in 1874, and will reach to 1914. This period is the time to dispose of the Church and the nations as now existing, and is in that sense the harvest. It is the time of exaltation of both Jewish and gospel Churches to their position for millennial work, and hence is the day dawn. The light shining on God's plan of the ages is in harmony with this claim as to the time. The magnitude of the themes, and the interests involved for both the Church and the world are a sufficient apology for being interested in these things.




DAY DAWN.



CHAPTER VII.

BIBLE CHRONOLOGY.

HERE is evidence that the six thousand years from the creation of Adam, ended in the autumn of 1873. It is a venerable tradition, and not without reason, that the seventh thousand years of the world's history will be the great sabbath. The term day is used in the Bible as in ordinary language, in a variety of ways. Twelve hours make a day as contrasted with night, but including both, twenty-four hours make a day. The duration of anything is often called its day. Thus every king has his day, and every dynasty has its day. Properly, a day is any specified period of time. The forty years of Israel's journey in the wilderness is called their "day of temptation." Heb. 3:8, 9. The gospel age is called a "day of salvation." (II Cor. 6:2,) and the future age is called "the day of Christ." Phil. 1: 6 and 2:16.

Christ quoted from Isaiah, (61:1, 2,) "The Spirit of the Lord God is upon me, because He hath anointed me to * * * proclaim the acceptable year of the Lord," and omitted, "the day of vengeance of our God." Luke 4:18, 19. The phrases, "day of the Lord," and "day of wrath," are very common in the Bible: They are probably identical, and refer to a period of time at the introduction of the millennial age, and in some sense cover the whole age. The tradition is doubtless correct that fixes upon the seventh thousand as the great sabbath, and there is much evidence that it is an age of restitution and

blessing; but this period of transition on which we have entered, is everywhere in the Bible spoken of as a day of wrath and trouble. "The day of the Lord is at hand, and as a destruction from the Almighty shall it come." Joel 1:15. It is "a day of darkness and gloominess, of clouds and of thick darkness." (2:2). "The day of the Lord is darkness, and not light." Amos 5:18. "The mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress. * * And I will bring distress upon men; * * their blood shall be poured out as dust, and their flesh as dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1:14-18.

These are examples of a common expression of the Bible, and give one prominent phase of this transition period. From one standpoint all is dark, and a great many can see no further. But however dark it is, or may become, there is light beyond it. In one respect, "It is the time of Jacob's trouble, but he shall be saved out of it." Jer. 30:7. There is restitution beyond it; and this is cheering, as the dark cloud, like a pall, is seen falling over the world.

Speaking of Israel, "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and she shall be called a city of truth; * * There shall yet old men and old women dwell in the streets of Jerusalem, * * and they shall be full of boys and girls playing in the streets thereof." See Zech. 8:3-9. for a description of the unparalleled prosperity of Jerusalem. "But *before* those days [of restoration] there was no hire for man, nor for beast, nor any peace to him that went out or came in, because of the affliction; for I set every one against his neighbor." This foretells a terrible and world-wide scene of desolation and trouble, connected with the dawn of the age of restitution. It is as the storm before the sunshine, or as the clearing away of the rubbish in the Spring, that the green herbage of millennial peace may appear. "For all the earth shall be devoured with the fire of my jealousy." [Not a literal fire.] "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent." Zeph. 3:8, 9.

One important feature of this foretold trouble is financial, or the conflict between labor and capital. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten." [It can only refer to that which is unused or excessive.] "Your gold and your silver are cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped up treasure for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth." [It is unjust gain that is condemned.] "And the cries of them which have reaped, have entered into the ears of the Lord of sabaoth." [armies]. James 5: 1-4. This is a most remarkable prophecy, and a more perfect pen picture of the present financial condition of the world could scarcely be given. And that war in some form is inevitable, is indicated by the prophecy, and admitted by many. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." Zeph. 1: 18.

There is on all hands, throughout the civilized world, a peculiar and excessive agitation on this subject of capital and labor, which warrants the idea that the Spirit in the prophets foresaw and foretold these days, and it is a fact worthy of attention, that a peculiar financial crisis, which became almost universal, began in the autumn of 1873, where the six thousand years ended.

True; men have been expecting a healthy reaction, and after several very dark years, a reaction has come, but whether it is permanent or not, remains to be seen. The writer would, not be sensational, nor make anything worse than it is, and will be glad to see any improvement that may come, but he regards it as only one of the waves of trouble. With the Bible in hand, and the great fact of human selfishness and the unsettled conflict between labor and capital in mind, he is confident that the worst has not come. He is assured that society will never be settled nor safe while a few are revelling in wealth, ease and luxury, and the millions are scarcely able to eke out a mere existence. It is easier to name the disease than to cure it, but the cure must come, and whatever stands in opposition to the Lord's way of securing the general good must fall. But he

will not speak dogmatically of the exact order or manner of future events. It becomes all to watch and be sober, to avoid extravagance, and any share in that which is unjust or oppressive. "Seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.

This subject of chronology is important, not only because it is in itself a direct argument which locates us, but because it is the key to several others. There are two or three lines of prophecy that show our position definitely on the stream of time that are not in any way connected with or dependent on this chronology. Among them, is the one referred to in the preceding chapter,—“The days of Daniel 12th,”—which deals exclusively with facts and dates within the limit of the gospel age some of which come within the range of this generation. The harmony between several time arguments, some of which are and others of which are not dependent on the chronology, is an evidence in favor of both the arguments and the chronology.

Suppose you have an iron safe to open, and a bunch of keys from which to select, and you find that the only key which will open the safe, will also open its several drawers, you will at once decide that you have the right key. Here, the safe is the day of the Lord, and the several drawers are the time arguments marking important points in that day. There are a great many chronologies of more or less merit, like the bunch of keys, but there is only one of the many on which there *can* be developed a harmonious ending of the prophetic periods, and that is *Bowen's Chronology*. This stands in the estimate of many writers, simply on a par with several others, but Bishop Usher's is endorsed by the greatest number, and is the one found in the margin of our common reference Bibles. Bowen's has one peculiarity, however, which commends it; it is the only one that claims to be simply a *Bible* chronology. There are confessed difficulties and apparent breaks which other writers seek to overcome by reference to Josephus, but Bowen gives every year mentioned in the Bible, in the line between Adam and Cyrus, and adds no more. It must stand or fall on its own merits. If the Lord has given a chronology, when it is due

to be understood, the Spirit will enable men to find it in the Bible.

Bowen claims that the time is revealed from Adam to the first year of Cyrus, B. C. 536, and no further. The Lord helps men only when they cannot help themselves; reveals only what cannot be discovered by the use of the natural powers. This time, from Adam to Cyrus, is called the prehistoric period, in which events were recorded mainly by pictures or hieroglyphics, and dates could not be expressed. With the rise of the Persian power a system of writing was introduced, and since then the combination of History and Astronomy enables men to reckon time accurately. It is just as easy for Astronomers to reckon backward as forward, and to tell when eclipses have been as when they will be. That they can do the latter is well known, and this should give confidence as to the former.

"Ptolemy's Canon," a system of Astronomical calculations, compiled by a famous Greek Astronomer, Ptolemy Claudius, who flourished between A. D., 125 and A. D., 160, fixes upon B. C., 536 as the first year of Cyrus. This is usually accepted as correct, except by a few writers who seem anxious, or find it necessary, to modify history to fit their prophetic theories. Usher is therefore right as far back as Cyrus, and he gives B. C., 536 as the date of his first year. But further back than that, no chronology is safe but what can be found in the Bible. The Hebrew text is accepted because from it our common Bible is translated, which God in His Providence has made the basis of the principal Christian work and source of light, and recognized the two Testaments as His "Two Witnesses." Rev. 11.

The following is a statement of the six thousand years from Adam, according to Bowen's Chronology:

From Adam to the end of the flood,	- - -	1656 years.
From the flood to the covenant,	- - -	427 "
From the covenant to the law,	- - -	430 "
In the wilderness,	- - -	40 "
To the division of the land,	- - -	6 "
To Samuel, the prophet,	- - -	450 "
From Samuel to David,	- - -	40 "

Under the kings of Judah,	- - -	473 years.
The desolation of Jerusalem,	- - -	70 "
From Cyrus to Christian era,	- - -	536 "
To the end of Bible year, in 1873,	- - -	1872 "

Total,	- - -	6000 "
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This is reckoned on Jewish or Bible time. The Jewish nation had two years,—civil and ecclesiastical. The civil year begins in the Autumn, and the other in the Spring, but as the latter was not established until after leaving Egypt, this chronology is reckoned by the civil time. The Jewish year corresponding to our year 1872, therefore reached to the Autumn of 1873. It will be observed that this chronology is not affected at all whether the common era is or is not properly dated. Whether Christ was born two, four, or five years before the common era, does not change the length of time from Adam to 1873, any more than a point (.) at one place or another on a line (—) changes the length of that line. The time would be the same length if Christ had never been born.

If any one will trace the chronology as it is presented, referring to chapter and verse, he will be better able to appreciate its strength, and that of all the arguments based upon it. It may seem dry to some, but attention will make it interesting, and its importance will justify all the effort made to understand it.

Each period will be presented in its order, from Adam to Cyrus. From Adam to the day the flood was *dried up*, was 1656 years. Gen. 5: and 8:13. "This is the book of the generation of Adam." Verse 1.

From Adam to the birth of Seth, (verse 3)	- - -	130 years.
From birth of Seth to birth of Enos, (verse 6)	- - -	105 "
From birth of Enos to birth of Cainan, (verse 9)	- - -	90 "
From birth of Cainan to birth of Mahalaleel, (verse 12)	- - -	70 "
From birth of Mahalaleel to birth of Jared, (verse 15)	- - -	65 "
From birth of Jared to birth of Enoch, (verse 18)	- - -	162 "
From birth of Enoch to birth of Methuselah, (verse 21)	- - -	65 "
From birth of Methuselah to birth of Lamech, (vs. 25)	- - -	187 "
From birth of Lamech to birth of Noah, (verses 28, 29)	- - -	182 "
From birth of Noah to the day the waters were dried, (chapter 8: 13)	- - -	600 "

Total,	- - -	1656 "
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In this line is no break, as it is reckoned from birth to birth, and therefore no attention is paid to the other portions of the lives of the men named. It is also stated to the day.

There is a difficulty here, for from Adam to the birth of Methuselah is 687 years, to which, if the length of his life—969 years (verse 27)—be added, it gives 1656 years. But he did not go into the ark; the flood lasted quite a large portion of a year, and yet it takes Noah's 600 to complete the 1656. This is an example of the shortening of a period a fraction of a year; and this could be done without affecting the chronology, as the time of Methuselah's death is not needed in the line. Methuselah had entered on the flood year, and it was included in the statement of his age, but in the line of chronology, Noah's age at the end of the flood is stated to a day. This method of shortening or prolonging is not uncommon in the Bible, but it is believed that fractions balance each other in the Lord's mode of stating the time. "Zedekiah reigned eleven years in Jerusalem." Jer. 52:1. But the sixth and seventh verses show that in the fourth month of his eleventh year the city was broken up. The years are accepted as stated in the direct line.

From the flood to the death of Terah, Abraham's father, was 427 years. Gen. 11:10-32.

From the flood to birth of Arphaxad, (verse 10)	-	-	2 years.
From birth of Arphaxad to birth of Salah, (verse 12)	35	"	
From birth of Salah to birth of Eber, (verse 14)	-	-	30 "
From birth of Eber to birth Peleg, (verse 16)	-	-	34 "
From birth of Peleg to birth of Reu, (verse 18)	-	-	30 "
From birth of Reu to birth of Serug, (verse 20)	-	-	32 "
From birth of Serug to birth of Nahor, (verse 22)	-	-	30 "
From birth of Nahor to birth of Terah, (verse 24)	-	-	29 "
From Terah's birth to his death, (verse 32)	-	-	205 "
			— "
Total,	-	-	427 "

Pass over the time of the birth of Terah's sons for the present, because there is a direct line without it. Up to the time of Terah's death, there is scarcely room for a difference of opinion. From the covenant with Abraham to the law, was 430 years. Gal. 3:16, 17. The covenant was made at the death of Terah, and included the promise of the land. Acts 7:4, 5.

"And the Lord appeared unto Abram, and said: Unto thy seed will I give this land." Gen. 12: 7. This covenant made with Abram, was repeated afterward, "with an oath unto Isaac, and confirmed to Jacob." Psalm 105: 9-11. Its being thus repeated at later periods, cannot, as some think, move the date of the covenant with Abraham, and that is the fact of which Paul gives us the date in Galatians 3: 16, 17: Because Isaac was a type, and the promises are all typical, this covenant is said to have been "confirmed of God in Christ." Thus the end of the 427 years of the preceding period, and the beginning of this 430 years are at the same point,—Terah's death,—and there is no break in the chronology. There are what have appeared breaks, and insurmountable difficulties, but it looks plain as here stated, and we proceed with confidence.*

The 430 began with the covenant, and reached to the law, as Paul has stated. The passover was the first feature of the law, and was instituted on the night the children of Israel left Egypt. "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years, and it came to pass at the end of the four hundred and thirty years, even the self same day it came to pass, that all the hosts of the Lord went out from the land of Egypt. Exod. 12: 41. The context shows that the passover was instituted at that time. Thus there is an unbroken line from the creation of Adam to the exodus from Egypt. The above passage does not say the children of Israel sojourned in Egypt four hundred and thirty years, but the sojourning of that people, who dwelt in Egypt, lasted that length of time. The sojourning began in the person of Abraham, from the time of the promise, and continued in the others who dwelt in tabernacles, having no continuing place. Heb. 11: 9. As Levi, one of the tribes, paid tithes in Abraham, being yet in the loins of his father, (Heb. 7: 9, 10,) so all the tribes sojourned in Abraham. This has caused some to

* Some have found a supposed discrepancy of sixty years, based on the statement in Gen. 11: 26 compared with that in 12: 4. The former states that Terah had three sons after he was seventy years old, and mentions Abram first, from which it is *falsely* inferred that Abram was born when Terah was seventy, and therefore he must have been seventy-five years old as stated in the latter verse sixty years before his father died. See 11: 32. But whoever will read the whole passage will see that Abram was seventy-five and the covenant was made at Terah's death, and they will not need to make the above false *inference* which is not in harmony with either the account in Genesis or Stephen's statement in Acts 7: 4.

stumble; but let the Lord speak in a dark way, and then be His own interpreter.

From the exodus they were forty years in the wilderness, and from the crossing of the Jordan to the division of the land was six years. There is a fraction over, but the Lord calls the day of temptation "forty years," and we accept it, believing that He will make the fractions balance. Heb. 3:8,9. It was forty-five years, to a day, from the sending of the spies to the division of the land. Caleb, one of the good spies, said: "Forty years old was I when Moses the servant of the Lord, sent me from Kadesh-Barnea to espy out the land. * * And now the Lord hath kept me alive, as He said, these forty and five years, * * and I am this day four score and five years old." Joshua 14:7-10. "And Joshua blessed him and gave unto Caleb Hebron for an inheritance." Verse 13.

Why in this and other cases, is it stated so pointedly if not to give ending and starting points? It was a year and a fraction from leaving Egypt to the sending of the spies. They left Egypt on the fifteenth day of the first month. Num. 28:3. (Rameses or Goshen was the best land in Egypt. Gen. 47:11.) On the twentieth day of the second month in the second year, they journeyed from Sinai toward Paran. Num. 10:11,12. From Kadesh-Barnea, in the wilderness of Paran, the spies were sent. Num. 13:3-26, and 32:8.

The forty-six years from leaving Egypt to the division of the land is confirmed by another fact. A system of sabbaths began at the end of the forty years, which required the land to rest during the seventh year. Lev. 25:2-4. From entering the land, the enemies had to be conquered before the land could be divided. Peace being restored, and the division made, the land could rest during the seventh year according to the law. (See "Jubilee Cycles.")

The next period to be considered is from the division of the land to Samuel the prophet, which this chronology makes four hundred and fifty years. This is the most difficult point to establish clearly in the whole chronology, and on which, perhaps, there is the greatest difference of opinion. It is usually known as the period of the judges. This period as given in the

book of Judges and the first book of Samuel, is made up of nineteen small periods which sum up four hundred and fifty years:

Israel served the king of Mesopotamia, (Judges 3:8.)	-	8	years.
The land rested, (verse 11,)	-	40	"
They served Moab, (verse 14,)	-	18	"
The land rested, (verse 30,)	-	80	"
Jabin oppressed them, (ch. 4:3,)	-	20	"
The land rested, (ch. 5:31,)	-	40	"
They served Midian, (ch. 6:1,)	-	7	"
The country was quiet, (ch. 8:28,)	-	40	"
Abimelech reigned over them, (ch. 9:22,)	-	8	"
Tola judged Israel, (ch. 10:1, 2)	-	23	"
Jair judged Israel, (verse 3)	-	22	"
Philistines oppressed them, (verses 7, 8)	-	18	"
Jephthah judged Israel, (ch. 12:7)	-	6	"
Ibzan judged Israel, (verse 9)	-	7	"
Elon judged Israel, (verse 11)	-	10	"
Abdon judged Israel, (verse 14)	-	8	"
Given over to Philistines, (ch. 13:1)	-	40	"
Samson judged Israel, (ch. 16:31)	-	20	"
Eli was their last judge, (1 Sam. 4:18)	-	40	"
<hr/>			
Total,	-	450	"

The rule of the judges did not cover all this space of time, but they were scattered over most of it, hence Paul could truly say they had judges "about the space of four hundred and fifty years," after He had "divided their land to them by lot." Acts 13: 19, 20.*

This seems clear and straight, but as the chronology stands in the Old Testament, there are difficulties. Between the division of the land and the first eight years there is a break, covered by the statement of Judges 2: 7, which is indefinite. Then we learn from Judges 15: 20, that Samson's twenty

*With all due respect for the scholarship of those who have given us the "Revised Version," I would suggest that their transposition of this passage flatly contradicts the facts recorded in the Old Testament. They make the period of the judges begin after the 450 years, while the Bible shows that the 450 was the period of the judges. And this is the statement of the common version.

years lapped on the forty years of the Philistines, both of which had been counted. But we accept Paul's statement as given to unravel the difficulty. The *space* was four hundred and fifty years between the division of the land and Samuel, and they had judges *about* all that time.

It is worthy of attention that where there is obscurity in the Old Testament, the Spirit in the apostle comes to our aid, as in this period of the judges and the four hundred and thirty already considered. If this space is *more* than four hundred and fifty years, then the seventh thousand years began sooner than is claimed. Bishop Usher makes it only three hundred and fifty years, but admitting that Paul made an indefinite statement, as some claim, he could not reasonably call three hundred and fifty years "about four hundred and fifty." Paul certainly brings us nearer the great day than does Bishop Usher. Besides this discrepancy of Usher, he shortens the reign of the kings of Judah six years, and begins the seventy years' captivity, or more properly the "desolation of Jerusalem," during which the land was to enjoy her sabbaths, eighteen years sooner than the city was made desolate. He reckons it from the fourth year of Jehoiakim, instead of the eleventh year of Zedekiah, who was the last king on David's throne. II Chron. 36: 11 to the end of the chapter.

Thus, in all, Usher puts off the end of the six thousand years, one hundred and twenty-four years, or until A. D. 1997. But weak or strong, let the Bible chronology stand as it is. This is the weakest point; but comparing scripture with scripture, it is strong enough to convince us that the Lord intended to give a connected chronology. The facts of our own day seem to prove that Bowen's is what it claims to be, a Bible chronology.

Saul's period of forty years is included with that of the kings of Judah, making in all the period of five hundred and thirteen years.*

*Samuel judged Israel contemporary with Eli and Saul, and during the interval between the death of Eli and the crowning of Saul, but God has seen fit not to reckon Samuel's life as a part of the chronology. The two *spaces* of 430 years and 40 years reach from the division of the land to David. They had judges "about" all the first space, and Saul reigned in the second space. It is not necessary to prove just how long Saul reigned.

In this there is no more difficulty.

Saul's "space," Acts 13: 22,	-	-	-	-	40 years.
David's reign, I Chron. 29: 27,	-	-	-	-	40 "
Solomon's reign, II Chron. 9: 30,	-	-	-	-	40 "
Rehoboam's reign, II Chron. 12: 13,	-	-	-	-	17 "
Abijah's " " " 13: 2,	-	-	-	-	3 "
Asa's " " " 16: 13,	-	-	-	-	41 "
Jehoshaphat's " " " 20: 31,	-	-	-	-	25 "
Jehoram's " " " 21: 5,	-	-	-	-	8 "
Ahaziah's " " " 22: 2,	-	-	-	-	1 "
Athalia's " " " 22: 12,	-	-	-	-	6 "
Joash's " " " 24: 1,	-	-	-	-	40 "
Amaziah's " " " 25: 1,	-	-	-	-	29 "
Uzziah's " " " 26: 3,	-	-	-	-	52 "
Jotham's " " " 27: 1,	-	-	-	-	16 "
Ahas' " " " 28: 1,	-	-	-	-	16 "
Hezekiah's " " " 29: 1,	-	-	-	-	29 "
Manasseh's " " " 33: 1,	-	-	-	-	55 "
Amon's " " " 33: 21,	-	-	-	-	2 "
Josiah's " " " 34: 1,	-	-	-	-	31 "
Jehoiakim's " " " 36: 5,	-	-	-	-	11 "
Zedekiah's " " " 36: 11,	-	-	-	-	11 "
Total,	-	-	-	-	513 "

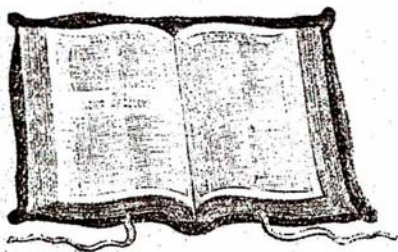
This reaches to the desolation of Jerusalem, or the beginning of the seventy years of "captivity," as it is usually called.*

Adding this seventy years reaches B. C. 538 or to "the reign of the kingdom of Persia," or "the first year of Cyrus." II Chron. 36: 20-22. This time is fixed by Astronomy. Here begins the historic period, in which Usher, Bowen, and all other noted writers, are agreed. Adding five hundred and thirty-six, reaches to the Christian era. Then adding eighteen hundred and seventy-two years, reaches the end of the six thousand years from the creation of Adam, reckoned by Jewish

*The seventy years do not mark the captivity of the people, but the desolation of Jerusalem. They begin at the eleventh year of the reign of Zedekiah, and not eighteen years sooner, as Bishop Usher claims. (See II Chron. 36: 11-21, Jer. 1: 3, and Ezek. 21: 25-27.) Usher shortens the time eighteen years, by confounding the time when the people began to go into captivity, with the time the process was complete when the seventy years began.

civil time, in the autumn of 1873, Roman time. On the strength of this chronology, it is claimed that the day of the Lord has begun. "The day of the Lord is a day of trouble," and judging from the condition of the nations at present, and the ominous outlook, no one can look upon the facts and not be impressed with the idea that the claim *may*, at least, be correct.*

*According to Bishop Usher, the six thousand years do not end until the year 1997, making a difference of one hundred and twenty-four years: one hundred years in the period of the judges, the eighteen years mentioned in a preceding note, and six years in the period of the kings. These are the only differences between Usher and the Bible chronology. The cause of the difference of a hundred years was the attempt to reconcile certain statements of the book of Kings with the history of the kings of Judah. I Kings 6: 1 gives the time from leaving Egypt until Solomon's fourth year as *four* hundred and eighty years, instead of *five* hundred and eighty, according to Chronicles. This gives *three* hundred and fifty only, for the space of the judges instead of *four* hundred and fifty. We have seen that the nineteen small periods given in Judges, add up four hundred and fifty years, and that Paul says they had judges about all that time. Acts 13: 20. The reign of the kings of Israel was broken and disconnected, having no regular line of chronology, but there is a regular line of the kings of Judah, by which Christ came. We, therefore, accept of the regular line, which is in harmony with Paul's statement, believing that an inaccuracy of a figure is of little consequence, where nothing important depends upon it. Usher's chronology corrected by the line through which Christ came, also makes the six thousand years end in the year 1873.



DAY DAWN.



CHAPTER VIII.

TIMES OF THE GENTILES.



IN this chapter the reason will be given for fixing upon A. D. 1914, as the limit of Gentile dominion, and as the point from which God's kingdom will be supreme upon the earth. Jesus said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21: 24. It will be shown that the period referred to is "seven times" or 2520 years, reaching from B. C. 606, to A. D. 1914. This is called "the times of the Gentiles," because it is the duration of Gentile dominion, from the time they conquered Jerusalem, until the kingdom of God shall have subdued them, and become universal. The Gentile governments mentioned in the Bible, on this prophetic line, are four,—Babylon, Medo-Persia, Grecia, and Rome. These are symbolized in the second chapter of Daniel, as a great and mighty man, with a head of gold, breast and arms of silver, belly and sides of brass, legs of iron, and feet of iron and clay. This is human government as it appeared to Nebuchadnezzar, king of Babylon. But mark its depreciation from gold to clay; this shows the downward career of human rule. In the seventh chapter of Daniel, the prophet records his vision of human governments from the standpoint of God's suffering people, and he saw them as four great and terrible wild beasts,—the lion, the bear, the leopard, and a fourth one too terrible for Daniel to name. This was the Roman Empire. The first three, each in turn, had been universal and conquered by its succes-

sor. Rome had become master of the world before Christ came; under it He was put to death, and the sufferings of His Church, and of Jerusalem its type, have been continued. Rome, in both Pagan and Papal forms, has been the cruel persecutor of both Jews and Christians. John, in the Isle of Patmos, saw this fourth beast which Daniel could not name, and he described and named it the Devil. Rev. 12: 8-9. As the names of the others indicated their character, so of this. Because the Roman Empire is called the Devil, does not prove that there is no real Devil, any more than the fact that Babylon was called a lion proves that there is no real lion. The reverse is true in each case, for the real is the best basis for a symbol.

The period of 2520 years is the length of Daniel's great image, or the duration of the reign of the four beasts. The chronology is used in this, as in some other Bible arguments. This is however the least of any dependent on that portion of it based on the Bible itself. The seventy years during which Jerusalem was made desolate, "until the land had enjoyed her sabbaths," is the only portion of the chronology taken from the Bible, needed here. The first year of Cyrus, where the seventy years' desolation ended, is fixed at B. C. 536 by Astronomy. Adding the 70 to the 536, gives the date where the desolation began—B. C. 606. This reaches back to the eleventh year of Zedekiah's reign, who was the last king on David's throne. II Chron. 36: 11-23.

Usher and others make a mistake of eighteen years here, by confounding the captivity with the desolation of Jerusalem. God had a kingdom on earth, a type of the kingdom of Christ. The throne of David was called the throne of the Lord in the same sense that Isaac was called the Seed. That typical kingdom was gradually subdued by Babylon, but until it was wholly subdued, the throne cast down, and Jerusalem made desolate, Babylon was not universal. From the point of its complete victory, it is first recognized in the prophetic line, and called the "head of gold."

Nebuchadnezzar had the dream referred to, and Daniel, God's prophet, gave the interpretation. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, strength and glory, and wheresoever the children

of men dwell, * * He hath made thee ruler over them all. Thou art this head of gold." Dan. 2:37,38. This proves that Babylon was not recognized as head of gold until it was universal. This is the date of the beginning of Gentile rule, B. C. 606. Some have supposed that "The times of the Gentiles" did not begin until the later destruction of Jerusalem, under Titus A. D. 70. They have laid stress on the fact that Jerusalem was rebuilt by the decree of Cyrus and others. But though partially restored the kingdom of Israel has never been an independent government since B. C. 606. It has always been tributary to the Gentile powers, and thus ruled over (or "trud-den down") by them.

They understood this in the days of our Saviour. Though they had a nominal ruler, he was subordinate to Cæsar. "We have no king but Cæsar," expresses their subjection; and though they were anxious to put Jesus to death, and were counted guilty of His blood, yet He had to be tried at a Roman tribunal, crucified by Roman soldiers on a Roman cross, and they had to beg His dead body from the Roman governor.

The prophet Ezekiel refers to Zedekiah as the "profane, wicked prince of Israel," cast down because of iniquity, and adds: "Thus saith the Lord God: Remove the diadem, take off the crown; * * I will overturn, overturn, overturn it; [the kingdom] and it shall be no more until He come whose right it is, and I will give it Him." Ezek. 21:25-27. This refers to Christ; and to this agree the words of Micah 4:8, "And Thou, Oh Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion." Christ is the Tower of the flock, to which all other kings pointed.

That it was not to be fulfilled, or the kingdom given to Christ, at His first coming, the New Testament clearly shows. Instead of gathering Israel then, as was expected because foretold by many prophets as connected with the kingdom, Christ left their house desolate, (Matt. 23) and spoke of Himself as going into a far country "to receive for Himself a kingdom, and to return." Luke 19:12. In answer to the question of the disciples, as to when the kingdom of Israel would be restored. He did not seek to correct them, as if they had made

a mistake, but said, "It is not for you to know the times and the seasons." Acts 1:6-8.

Simeon shows the object of the gospel is to take out from among the Gentiles a people for Christ's name, and James says: "To this agree the words of the prophet; * * After this, I will return, and will build again the tabernacle of David, which is fallen down." Acts 15:14-17. The two things are not the same, but they *agree*, one being a consequence of the other. This is the restoration of Israel and it is to be followed by blessing on the nations. Christ promised the twelve that they should sit on thrones, during the regeneration, and judge (rule) the twelve tribes of Israel. Matt. 19:28. The kingdoms of this world (Jewish and Gentile) become the Lord's during the sounding of the seventh trumpet. Rev. 11:15-18. These combined, certainly show that God did not intend to give the kingdoms to Christ until the end of the gospel age.

Having the date of the suspension of God's kingdom, (B. C. 606) and the length of time (2520 years,) during which Gentile powers are to rule over Jerusalem, it is easy to determine where that period will end, viz: A. D. 1914; because 606 full years before the beginning of the common era, and 1914 full years after it began, make a total of 2520 years. But is this 2520 a Bible number, given to mark the duration of the Gentile rule over Jerusalem? There are reasons for believing that it is.

The expression of Jesus, "Until the times of the Gentiles be fulfilled," (Luke 21:24) suggests two thoughts; first, the period must have a *limit*, or it could never be fulfilled; second, it must have been *foretold*. "The Lord God will do nothing, but He revealeth his secret unto His servants, the prophets." Amos 3:7. And what he reveals to His prophets, is intended for His people, in due time. What man of himself cannot discover, the Spirit of God uncovers.

The revelation of the time is not on the surface, nor in such positive statements that every person must see and acknowledge it. Had it been so revealed, it would have been known before it was due, and that is not God's order. But now it seems clearly revealed by comparing scripture with scripture. Combination and harmony make the strongest evidence. In

the twenty-sixth chapter of Leviticus, the Lord promises all manner of temporal blessings to His people Israel, on condition of their obedience to His commands. But He threatens the most terrible temporal curses if they disobey. "Ye shall sow your seed in vain, for your enemies shall eat it; and I will set my face against you, and ye shall be slain before your enemies; they that hate you shall rule over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you *seven times* more for your sins." Verses 16-18. This expression "seven times" is repeated in three other places (see verses 21, 24, 28) in reference to their chastisement under the power of their enemies. The circumstances forbid the idea that it means seven times repeated, or more severe. That would have been impossible. It refers to a period during which their enemies, the Gentiles, would reign over them. This is the basis of the expression of the Saviour, "The Times of the Gentiles."

There can be no doubt that it was introduced at B. C. 606, where the desolation of Jerusalem was accomplished, when that event is seen connected with the threatening in this chapter. "And I will make your cities waste, and bring your sanctuaries unto *desolation*, and I will not smell the savour of your sweet odours. And I will bring the *land unto desolation*, and your enemies that dwell therein shall be astonished at it. * * Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths." Verses 31-34. Compare with II Chron. 36: 17-23. This confirms the application as to the date of the beginning of the period under consideration, and shows that it is to last seven times.

In prophetic language a "time" means a year, and a Bible year is composed of twelve months of thirty days each. Then a time or year is composed of 360 days, and seven times would be 360×7 , or 2520 days. It has also been shown that in symbolic prophecy, a day means a common year, hence this period of Gentile rule over Jerusalem is 2520 years. And from B. C. 606, where the period began, until the end of A. D. 1914, is 2520 years. This Bible argument is a strong evidence in favor of the year-day idea. Had it been fulfilled in ordinary time, it

would have lasted only seven years, but Jerusalem was desolate for seventy years. And though they were then partially restored, yet Jerusalem has never since been free from the dominion of her enemies. At this time—A. D. 1882—there remain only thirty-three years of the time to run, reckoning it on the year-day principle; and the present indications as to the restoration of Israel, so long under the dominion of their enemies, is strong evidence of the correctness of both the theory and the application. Some of the arguments based on the chronology are built also on the year-day theory, and some are reckoned in ordinary time; and yet the most perfect harmony exists between them. This confirms both the chronology and the year-day theory.

There are many prophetic students who accept the year-day idea as scriptural, and also apply it to the duration of the Papal dominion, who are not willing to allow its application to the times of the Gentiles. But if, as they admit, "a time, times and a half," that is, three and a half times, have been fulfilled as 1260 years, they should admit that seven times mean 2520 years. It is a simple proportion; $3\frac{1}{2}$ is to 7 as 1260 is to 2520. Here is at least one prophetic period that cannot end as long as Jerusalem is under the dominion of her enemies.

The Gentiles will not hold Jerusalem with *unlimited* sway until A. D. 1914. The principle of gradual change is true here as in all the past. Each succeeding kingdom had an existence in the days of the preceding one and conquered its way to universal dominion, and the kingdom of God, though higher in its character, is no exception to the rule of gradual success. The fourth kingdom as symbolized by the fourth beast of Daniel seventh, is divided at a certain stage, into ten parts as shown by the ten horns. The same divisions are represented by the ten toes on the image of Daniel, and when speaking of these ten kingdoms, it is added: "And in the days of these kings the God of heaven shall set up a kingdom * * and it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2: 44. These ten represent the Gentile power in their day, just as the head of gold represented it in his day, and when the kingdom of God is set up in its "stone" form, the Gentile governments must begin to be consumed. They will

not, however, lose all their power until A. D. 1914, or until the kingdom of God is universal. Then Jerusalem, freed from her long bondage, will become "a praise in all the earth."

As a means to the breaking in pieces and removal of the Gentile powers, the kingdom of God is to be set up. This fact locates the coming of Christ for His saints and their exaltation long enough before 1914 to give time for the subjugation of earth's kingdoms, before the full time expires. This gives ground for expecting the foretold time of trouble, between now and 1914, during which the whole Church and also Daniel's people are to be delivered. Rev. 11: 18; Dan. 12: 1. None who are familiar with these facts and arguments, can say that the position is imaginary, or speculative. It is sustained by abundant scriptural testimony, and historical facts.

The truth in reference to the suspension and restoration of the kingdom of Israel is illustrated by the type of Nebuchadnezzar. Both in type and in the prophecy the time is based on the number seven. The seven prophetic times are typified by seven ordinary times, or years. Nebuchadnezzar, while in the glory of his kingdom, dreamed of a tree, high, strong, and wide-spreading. The leaves were fair, the fruit abundant, even meat for all, and the beasts and fowls were sheltered by it. Dan. 4: 10-12. This dream was interpreted by the prophet Daniel, and applied to the kingdom. The heavenly decree, in consequence of the pride of the possessor of the kingdom, was, "Hew down the tree, cut off his branches, shake off his leaves, and scatter his fruit, * * nevertheless, leave the stump of his roots in the earth, even with a band of iron and brass, and let his portion be with the beasts, in the grass of the earth; let his heart be changed from man's, and let a beast's heart be given him; and let seven times pass over them." Verses 14-16. This bitter experience is, "To the intent the living might know that the most High ruleth in the kingdom of men, and giveth it to whomsoever He will." Verse 17. "All this came upon Nebuchadnezzar." Verse 28. The cause of the suspension was sinful pride, "Is not this great Babylon that I have built?" Verse 30. The cause of Israel's suspension is often expressed: "Thou profane, wicked prince of Israel, whose day is come, that iniquity should have an end." Ezek. 21: 25.

"Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not *utterly* destroy it, saith the Lord," Amos 9: 8. Here is the same thought of preserving the root and the final restoration as in the type. The bitter experience of Nebuchadnezzar among the beasts during the suspension is clearly a type of the experience of Israel under the dominion of the four great beasts,—human governments Dan. 7. Their peculiar condition is also stated in Amos 9: 9. "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Thank the Lord, the restoration is kept in view, and they are not forgotten even in their wanderings and desolation. It is a fact worthy of notice, that the Jews, though scattered as by a sieve, have very seldom become settled land owners. They are wandering as pilgrims; they are vigilant business men, and money-making to a fault, but providentially ready, on short notice, for the return so repeatedly promised. They may well be considered the money kings of the world, and their money-making quality may be foreshadowed by the manner in which they were permitted to get the jewels on the eve of their leaving Egypt.

They are not only promised restoration to their land and the kingdom, but spiritual blessings are to result. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you * * and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers." Ezek. 36: 24-28. This could not apply to the Church of Christ, for they never had either possession or promise of the land. And that both physical and spiritual promises are intended, is evident, for they are mingled. If only the spiritual were meant, and the passage should be spiritualized, as some claim, then the spiritual need not have been mentioned at all. The object to be gained by either physical curses or blessings, is spiritual and endless good.

DAY DAWN.

CHAPTER IX.

THE KINGDOM OF GOD



T has been shown that there are five kingdoms that bear rule, each in its time, over all the earth. The first four are human; the last is the kingdom of God. Dan. 2 and 7.

The kingdom of God is an embodiment of His power for the government and well-being of mankind. On this account and in a representative sense, Jesus was the kingdom of God in his own person. In Him the Divine controlled and exalted the human, by the way of death and resurrection. The way of the cross was the way to the crown. What was true of Him is true also of each Christian in his degree. The characteristic of the whole is in the parts. "As He is, so are ye also in this world." He that would rule, must first learn obedience. God's Church in the aggregate is a temple of temples, or a kingdom of kingdoms. When Jesus was among men, because of His representative character, He could say: "The kingdom of God is come nigh unto you;" but the glorious result was not fully realized until He had risen from the dead. The plan of salvation was thus representatively wrought out in Him.

There are three stages in the development of God's kingdom, as related to the Jewish, gospel and millennial ages. The Church represents the Lord in each dispensation, and in this sense is God's kingdom. The Jewish was typical and there-

fore literal or earthly. The antitype or real kingdom of God, is spiritual or heavenly. The gospel and the millennial Churches or kingdoms are properly one, being two phases of the same thing. This is an important point, and one over which many have stumbled. Some say that the kingdom was "set up" at Pentecost, and seem to overlook the scriptures that speak of the kingdom as an object of hope. Others claim that the kingdom is not "set up" until the return of Christ, and they are apt to overlook the scriptures that speak of the gospel Church as "the kingdom of heaven"—or "of God." Both are partly right and partly wrong,—being onesided,—and the apparently opposite scriptures seem to be harmonized by the view here to be presented.

Let us discriminate between the beginning of the development of the kingdom and its perfection, and the difficulty will vanish. The birth of a prince must precede his exaltation to the throne. This may be illustrated by the infancy and manhood of any person. He is the same person before and after maturity, but he may properly assume a man's responsibilities only after maturity. The Papal system (the counterfeit) existed before it was "set up" on the Roman beast, and so began its terrible reign. Rev. 17; Dan. 12:11. So of the true system, or Church; it must exist before it can be "set up," or receive power over the nations. Dan. 2:44; Rev. 2:26.

It is evidently the perfected Church of which Daniel 2:44 speaks as the fifth kingdom, or the successor of Rome; for in its preparatory state it has existed almost as long as Rome itself has been the dominant power, and instead of reigning, the Church has suffered under Rome. And according to Daniel, Rome,—the fourth kingdom,—was to be divided, as shown by the toes of the image; and "in the days of these kings shall the God of heaven set up a kingdom." It could not mean the days of the four universal kingdoms, for their "days" were not at the same time, but successive; and hence if a kingdom had been set up "in the days" of the first, Babylon, it could not have been set up "in the days" of any one of the three following. Neither could the Pentecostal beginning of the Church be its setting up, for Rome had not been divided then.

That it was to be "*in the days* of these (ten) kings," or divided state of Rome, shows the fallacy of another view:—that God will first destroy all the nations and cleanse the earth by literal fire, and then set up His kingdom on the earth thus made new. That would be *after* the days of these kings. "Our God is a consuming fire," (not literal) and it is the kingdom, as an embodiment of God's power, that is to "break in pieces and consume all these kingdoms."

Those who have read and appreciated the chapter on "The Unity and Variety of the Church" both now and hereafter, will see in the New Jerusalem the symbol of the "set up" Church, in its light-giving and conquering power over the nations. The earthly kingdoms, and even the typical kingdom of God, used carnal weapons to gain their victories. So also did the Papal counterfeit. But "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." II Cor. 10:14; Eph. 6:10-17. And in the future conquering ride of our Lord, He smites the nations "with the sword that proceedeth out of His mouth." Rev. 19:15-21.

True: the nations as found organized when the Lord takes possession by setting up His kingdom, are to be "broken to shivers;" (Rev. 2:27) and in the transition, between now and the complete establishment and universal recognition of God's kingdom, nation will rise against nation and overwhelm each other in carnal warfare; and so the image representing these ruling powers of earth will be broken and removed "as the chaff" and "no place found for them." Dan. 2:34, 35. But there is a reorganization under the direct control of God's kingdom, for at a later period when peace is restored, the nations are found walking in the light of the New Jerusalem, and the kings bringing their glory and honour into it. Rev. 21:24.

This change of dispensation and time of trouble, so often mentioned by the prophets, are apt to be overlooked by those not looking for Christ to come until after the millennium, and by those also who are in haste for the good time coming. But the storm must come before the glad sunshine. The former will

prepare the way for the appreciation of the latter. Joel 3:9, 10, speaks of the trouble, "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; beat your plowshares into swords, and your pruning hooks into spears; let the weak say I am strong." The nations are not loth to obey this, and the trouble is inevitable. But the prophecies of Isaiah 2:2-4 and Micah 4:1-4 will also be fulfilled in their order: The mountain of the Lord,—His kingdom,—will be the highest,—"exalted above the hills, and all nations shall flow unto it;" "And the Lord shall judge [rule] among the nations, and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." The Lord is like both David and Solomon,—first the man of war, and then the man of peace. But let no one imagine that either Jesus or any of His true followers will ever use carnal weapons. He that thinks so should remember His own answer to His disciples, when they talked of calling down fire on their enemies: "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." Luke 9:55, 56. The spirit of Christ's work cannot change. When He kills a man and blood is said to flow, (Rev. 14:20; 19:13,) it is the *imagery* of carnal warfare used to represent the crucifixion (or destruction) of the flesh with its affections and lusts. His killing makes men alive spiritually. He will overrule the carnal warfare of men and make it end in the reign of righteousness and peace. Ps. 46:8-10.

The *setting up* of the kingdom and the beginning of the joint reign of Christ and the saints are simultaneous. The Church is in her infancy, or minority, till the Bridegroom comes and the marriage takes place; then she will share with Him in the honour and glory of ruling the world. "A king shall reign in righteousness, and princes shall rule in judgment." Isa. 32:1. The Church of the gospel age is the kingdom in preparation, and the future kingdom is the Church in perfection. This period of preparation is full of suffering, while the future is a glorious reign. The sufferings are mainly and properly on account of the necessity and process of the crucifixion of the flesh, and for this reason there is deep meaning in

the apostle's words: "If we suffer we shall also reign with Him." II Tim. 2:12.

But external or physical sufferings and hindrances have been largely caused by the mixed work, as foretold by the Saviour's parables, referring to "the kingdom of heaven." See Matt. 13 and 25: 1. All may see that several of these parables refer to the work and conditions of the preparatory or gospel age. The tares and wheat, the good and bad fish, and the wise and foolish virgins, clearly refer to different classes in the Church, and not to the Church and the world as some maintain. The wheat—"the children of the kingdom,"—were sown first, then the enemy sowed the tares among the wheat. This order would be ignored if the tares meant the world at large. The idea of the Church being the kingdom in *all* its stages is clearly shown by this parable. It is the "kingdom of heaven" that is likened. It is a mixed condition,—tares and wheat,—till the harvest. Explaining the separation of the tares, the Saviour calls it gathering "out of His kingdom all things that offend." Verse 41. "Then shall the righteous shine forth as the sun in the kingdom." The light of the truth will not then be hindered by the worldly-minded in the Church, for though its gates will be ever open, the unclean will not be received, but only the obedient. Rev. 21: 24-27; 22: 14. The unity of the Church, and its purity, will convince the world of the truth of the gospel of Christ; (John 17: 21) Babylon,—the mixed state,—has failed to do this.

The gospel net has taken both good and bad, but it has never taken all the world: and hence the bad fish cannot mean all the world of mankind. The wise and the foolish virgins both take part in the movement in reference to the coming Bridegroom, but not all the world, nor even all the Church, have ever done or ever will do this; (II Tim. 3: 1-5) hence the foolish virgins cannot mean the world. (See "Ten Virgins.")

It appears that the parable of the sower began to be fulfilled at the beginning of Christ's ministry, where the harvest of the Jewish age began. It was the sowing for a new age, and the seed was the word. The kingdom did not begin to be built until Pentecost, hence in the parable of the sower nothing is

said about "the kingdom of heaven" being likened. The *word-sowing* had to precede the sowing of the "*children of the kingdom*," as in the parable of tares and wheat. This parable began to be fulfilled therefore at Pentecost, as then the Church was first organized, and it includes the work of the whole gospel age and its harvest, reaching as shown by "Times of the Gentiles" to A. D. 1914. The same may be true of the parable of the net. But the parable of the wise and foolish virgins is not so comprehensive; it neither begins so soon nor reaches so far. It is a movement of a *part* of the Church in reference to the coming of the Bridegroom at the *beginning* of the harvest.

The evidence from the parables that the Church is the kingdom, even in the preparatory, or gospel age, is in harmony with the other teaching of Christ and His apostles. When Peter made the good confession, "Thou art the Christ, the Son of the living God," the Saviour declared its value and said, "On this rock I will build my Church, and the gates of hell—[hades—powers of death]—shall not prevail against it." (The Rock and the Church are equally safe.) Then for his good confession, Jesus honored Peter as a leader among the apostles, "And I will give unto thee the keys of the kingdom of heaven" Matt. 16:16-19.

He spoke of the Church as a building and yet future from His standpoint,—*"I will build."* He, Himself,—not Peter,—is the "Foundation,"—a "Spiritual Rock" I Cor. 3:11; 10:4. The Foundation was not laid until the resurrection of Christ, and the first building on that Foundation was on the day of Pentecost. Peter had the keys,—power to do the opening work. This is what Jesus promised him, and the record shows that Peter preached the first gospel, (after it was fully inaugurated by Christ's resurrection, and the descent of the Holy Spirit,) to the Jews on Pentecost, and afterward to Cornelius, and his house,—the first Gentile converts. Acts 2 and 10. As Peter had the keys of the Church in fulfillment of the promise, "I will give thee the keys of the kingdom," it is evident that Christ used the terms Church and kingdom interchangeably.

The same idea runs through the apostles' writings. Christians are spoken of as having been "delivered from the power

[kingdom] of darkness, and translated into the kingdom of God's dear Son." Col. 1:13. And John says, "I am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ." Rev. 1:9. As Christ and the Church built on Him are called a kingdom; and as He is a spiritual Rock, and they are "living stones, built up a spiritual house," (I Pet. 2:5) there is good basis for the idea of the spiritual kingdom, which in its perfect condition is symbolized by the perfect cube,—the New Jerusalem.

The view that the Church is the kingdom of Christ is an eminently practical one. Loyalty to the Lord is the condition of membership. By comparing the commission of Christ, as given by Matthew, Mark and Luke, and the preaching of Peter at Pentecost, and afterward at the house of Cornelius, it will be seen that faith, repentance and baptism are prominent. What emphasis Jesus gives them when He says, "Whatsoever ye shall bind on earth shall be bound in heaven."

Because of the prominence given to the Church in the gospel age as the kingdom, let none ignore those scriptures that speak of the kingdom as yet to come, and therefore as a cheering object of hope. The grand ideal is future. It is still right to pray, "Thy kingdom come." James speaks of the poor of this world, as "*heirs of the kingdom which He hath promised.*" Peter shows that the addition of the seven graces is the condition of an abundant *entrance* into the kingdom. And Paul expresses his assurance that the Lord would *preserve* him unto His heavenly kingdom.

The idea of the present and the future being but different stages of the same kingdom will not be difficult to apprehend by those who can see the present and the future stages of eternal life in the believer, and the corresponding stages of the promised sabbath or rest. "He that believeth on the Son *hath* eternal life;" and "*is passed* from death unto life." John 3:36; 5:24. "You *hath* he quickened who were dead." Eph. 2:1. "We know that we *have passed* from death unto life, because we love the brethren." I John 3:14. These refer to the present, but other scriptures point to the future. "I will raise him up at the last day." "In the age to come ye shall have ever-

lasting life." In fact, the Church and its individual members are often spoken of as possessing now, all that is their true prospect. "We which have believed *do* enter into rest;" but again, "There *remaineth* therefore a rest [the seventh thousand years] for the people of God." Heb. 4: 8-9.

The principle that harmonizes all these seeming opposites, is that a process begun is sometimes spoken of as complete. "God quickeneth the dead, and calleth those things that be not as though they were." Rom. 4:17. In the time of preparation, the Church has the "earnest" of life and inheritance by the Spirit, but the future will bring the full payment. This is the bud; that will be the flower. Seeing this principle might remove much cause of disputation among Christians standing on opposite sides of these great subjects. Two soldiers that quarreled about the color of a shield, and found when dying in their blood, that the opposite sides had different colors, might be an impressive warning to many Christians (?) that quarrel over their differences because they are looking at opposite sides of the same truth. The temple of the Old Testament, being a type of the Church, ("ye are the temple of God,") had its period of preparation in the quarry, before the actual building, when the *glory* of the Lord filled it. This type should not, however, be pressed so far as to exclude the possibility of the addition of members after the temple is built. The system, like a family, school, or church is represented by a *house*; but any corporate system, whether secular or religious, though requiring an appropriate number in order to corporation, may afterward receive members without destroying the force of the type, or making a monstrosity.

SECTION II. MODE OF FUTURE OPERATIONS.—As to the mode of future operations of God's kingdom among mankind the writer would not be too positive, but would give his inferences and conclusions, from a comparison of scripture with scripture; commending the further examination of the Bible on this as on all other subjects presented.

Much depends on the mental picture formed of the New Jerusalem. Is it a literal city? If so, it is not only "four-

square," but a perfect cube, as "the length and the breadth and the *height* of it are equal." Rev. 21:16. And its measure is "twelve thousand furlongs," that is, fifteen hundred miles. If thus literal and massive, it would of course require a locality, —but what a locality!! Can the reader form any idea of such a cubic block of solid walls, located *anywhere* on this earth, as being either useful or ornamental? Those who would have it located as the capital of a small country like Palestine (important as Palestine is to be in the restoration) should discard the notion at once. Such a city would cover an exact square containing two and a quarter millions of square miles, while Palestine contains, and irregularly formed, only twelve thousand nine hundred and fifty square miles. The gates of the city on each side, if equally spaced, would be three hundred and seventy-five miles apart; and twice that distance would lie between the two nearest each corner.

The writer cannot at present believe that the New Jerusalem is a literal city. It is a symbol of the perfection, solidity and immovability of the future Church or kingdom of Christ. This grand system or Church is called the "Bride, the Lamb's wife," (Rev. 21: 9, 10) and as such is His agency for the regeneration of the world.

In his first examination of this subject the writer was led to the idea that this was a type of the *glorified saints*, —a "heavenly city" in the sense that no one could be in it, and yet be on earth as mortal. But on more careful thought his conclusion is that this city represents "the whole family, both in heaven and earth." Eph. 3: 15. The *height* of it may signify that it is on earth and yet reaches into heaven. "The throne of God and the Lamb" are in it. The saints, the highest redeemed ones, being with Christ in His throne, are in it. And yet it is to be on earth as a working, saving power, available to men who will then obey. The gates are the means of access through its solid "walls" of "salvation." Isa. 26; 1, 2. The gates are, for admission, but once in, the saved will "go no more out."

"But will not that make the saved as prisoners?" The question shows that whoever asks it does not fully apprehend the position here taken, and that he himself is still to some

extent a prisoner to the idea of a literal, earthly city. The New Jerusalem is not such a city, but a grand system that includes all the states or conditions of the saved. There are three such states as illustrated by the three places of the tabernacle. The court is the lowest or first state of the loyal. Those in this first state are confined to earth,—the visible and tangible,—as was the court. The two other places,—the holy and the holiest,—in type, were *within* the court, but covered and therefore invisible from without. The holy is the first invisible state, where the seven lamps and the bread are; in it therefore knowledge and life will be perfected so far as the *revealed* is concerned. It has also the "golden altar," which is "before the throne," (Rev. 8: 8) and therefore is the condition represented by the "sea of glass like unto crystal." Rev. 4: 6. As compared with those who go to the third,—the highest, the throne,—which are a little flock, these before the throne are a great multitude. Rev. 7: 9. The few overcomers have the promise of the "hidden manna;" (Rev. 2: 17; Heb. 9: 4) power to rule and give life, doubtless prefigured by "Aaron's rod that budded;" and the ineffable and unutterable glory of the paradise of God. II Cor. 12: 1-4.

These three grades in the future are doubtless represented by the Levites, who did the court work; the lower order of priests, who did the service before the Lord in the middle apartment or "holy;" and the high priest who was continually doing the service in the holiest. The day of atonement,—*"tenth day of the seventh month,"*—was an exception to this "continually." Lev. 16. In that day,—type of the gospel age,—the high priest did the work *alone*. Therefore the three grades of work cannot be fulfilled until the "ages to come."

One difference between the preparatory age and Church, and the future age and perfect Church, is that in the former "the spirits of just men" have been held in *hades*, "asleep in Jesus" waiting for the return of Christ. (A dead animal body, or corpse, has no relationship "*in Christ*." It is, or rather was, in Adam; or was the outward expression of the natural man. A body which is destroyed, and which has therefore no existence, can neither be said to *sleep* nor *wake*. It is the new and

"inner man" of which Paul speaks. II Cor. 4: 16 to 5: 9. But during His presence there is no such detention in hades but the sleeping ones are awakened, "made perfect" (Heb. 12: 23) and those remaining will not "sleep," which is a state of suspension, but will pass from the old body to the new, or spiritual body, without being unclothed or naked, even for "the twinkling of an eye."

They will be with the Lord, each taking the place for which he is fitted, and will co-operate with Christ. This is the setting up of the kingdom, and is the basis of the increased "*power* over the nations." From that time the Church will indeed be "a city set on a hill, which cannot be hid."

Another important difference between the gospel and millennial stages of the kingdom, is that during the past the true light, though never extinguished, has been "under a bushel," or greatly obscured, by the divided state, Babylonish mixture and sectarianism of the churches; while in the harvest transition Babylon is to go down, and therefore afterward the unity of the Church and the truth will be an invincible power. Christ's prayer for the unity of all believers, "that the world may believe," will be answered. John 17: 20, 21. "The Lord shall be King over all the earth: in that day shall there be one Lord and His name one." Zech. 14: 9.

This universal Church will not be one in the organic sense which the Papal counterfeit, and some of the similar systems have sought to make the accepted ideal. It will be represented anywhere on earth where even one person accepts and embodies in life the principles of truth and righteousness. But more emphatically will this unity of the whole be manifested where "two or three," or more, are gathered together in the name of Jesus, making no tests of fellowship but the life of Christ within, expressed in action. The completeness of such companies within themselves, will make them the types of the whole, and therefore "the pillar and ground of the *truth*,"—that is, the unity of the Church.

So far as the practical operation of truth is concerned, the mode of the past and the future will doubtless be much the same, only the means used will be greatly increased in influ-

ence or *moral force*. The difference in practical results is shown by the parable of Jesus in Luke 14:16-24. Making excuses on account of greater interest in worldly matters, has been the almost universal rule during the gospel age. But during the millennium the messengers will not thus be turned aside, but will "compel them to come in." Verse 23. The virtue and increased power of the message will be due to the saints exalted to the throne with Christ. This had its counterfeit in the *physical* compulsion by the Papal church during her thousand years' reign before the Reformation.

The power from the throne coming down to men in the flesh is illustrated in the relation of Elijah and Elisha, after the former was exalted. II Kings, 2. Elisha,—the earthly representative,—received "a double portion of the Spirit." The mantle of the exalted prophet fell upon him. Thus Elisha did the work,—"*healed the waters*,"—type of healing the nations. Rev. 17:19. It was said, "The spirit of Elijah doth rest on Elisha." He called on "*the Lord God of Elijah*." Thus the *Lord* healed the waters. The invisible was the power, causing the visible results. Thus will the heavens control the earth and bless mankind.

There are three distinct modes of the manifestation of invisible ruling powers, good or bad, given in the Bible. And all that is revealed directly or indirectly of the power of such beings, gives light upon the future power of the glorified saints. The angels, good and bad, have ruled thus. Eph. 6:12, Heb. 1:14. But not to angels, but to man,—Christ and the saints,—has the future world been subjected. Heb. 2:3,6.

The three ways in which spiritual persons have manifested themselves to mortals are, first, in glory; second, as men in the flesh; and third, by influence through others, they themselves remaining invisible. The effect of the first on mortals has been to blind them or strike them down as dead men. Examples of this are Daniel, Paul and John. Dan. 10:5,6; Acts 9:3-18; Rev. 1:17. The appearing of angels as men in the flesh has been more common. This may be called appearing "*under a veil*" or using the language, however incorrect, of modern Spiritists, "*materializing*." It is a change on the part of the

angels, to adapt themselves to the seeing and hearing capacity of mortals. Thus the Lord (by an angel messenger, no doubt) appeared to Adam and talked with him face to face. Gen. 3:8,9. "And the Lord appeared unto Abraham, as he sat in the tent door, in the heat of the day, * * and, lo, three men stood by him." Gen. 18:1,2. This is a notable instance. There are many other instances recorded in the Bible, but these will suffice.

But it may be asked, "Is not this simply modern spiritism you are defending?" Let us see. That spiritism, like every other form of error, should have some *similarity* to the truth is necessary in order to make it effective as a deceiver. The writer believes that spiritism is a counterfeit system of manifestations. Were it not *similar* to the true, this could not be so.

Spiritism, or "Spiritualism" as its votaries are pleased to term it, is based upon several fallacies. First, it denies the Headship, Lordship, and Saviourhood of Jesus Christ. Second, it asserts the *natural* immortality of man, without Christ as a Life-giver, and thus makes each one his own saviour; or rather asserts that no one needs saving, but only growth. Third, it assumes that angels were once men in flesh, who at death went up higher, and therefore, fourth, it ignores the plan of the ages and the exaltation from *hades* 'at the last trump,' at the end of the gospel age.

The Bible clearly reveals the Lordship of Christ, and that He is the Life-giver;—that man derives his immortality through Christ;—and that angels existed before men, and are to be superseded by men in their operations," in the world to come." Heb. 2: 5; Ps. 8: 4-6. And that even saints "sleep" until the coming of Christ, the "last trump" has been shown. Hence no *good* angel will claim that he is the departed spirit of your friend. The appearing of Jesus after His *resurrection*, should not be used by spiritists, for that is on the other side of the question. To sustain their view, He should have appeared *between* death and resurrection. The claim here made is that saints *may* so appear in the New Jerusalem age.

Referring again to the case of angels appearing to Abra-

ham, there is a clear contrast between it and modern spiritism. That was in "the heat of the day;" but modern manifestations are when the lights are turned low. They confess that, "the chemical conditions of light are such as to make such manifestation very difficult;" but light is no hindrance to the angel, of light, neither will it be to the saints in the coming day of glory.

The third mode of manifestation,—by influence,—is not only the most common, but probably the most beneficial of all. The ministration of angels is clearly taught in the Bible, but most of the work has been by influence from the unseen. Heb. 1:14. "The angel of the Lord encampeth round about them that fear Him and delivereth them." Ps. 84:7. This aid may be by suggestion, impressions, or by warding off seen or unseen dangers. Who will say that the angels that always behold the face of our Father (Matt. 18:10) are not grieved that their services are not more fully appreciated?

This is the method of the operation of the Holy Spirit which Jesus showed to be of greater service than His own presence in the flesh. John 16:7. And we have the assurance that while the Spirit's work since Pentecost has been confined to comparatively few, the work is not done until it is poured upon all flesh. Acts 2.

This method of unseen influence was that illustrated by the case of Elijah and Elisha, which points to the future. That all three methods may be used in the future work, or "manifestation of the sons of God," is doubtless true, but the last is the most important. The result will be, by all means combined the deliverance of the groaning creation "from the bondage of corruption, into the glorious liberty of the children of God." Rom. 8:18-21.

The work of the first, or incoming age, the seventh thousand years, the age that fills God's time or week, is mentioned in Eph. 1:10,—“That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven and which are on earth: even in Him.” This does not include the dead out of Christ of the ages past, nor the same class that may fall in the age to come,—that is,

"things under the earth." But afterward when He destroys the last enemy, and swallows up death in victory, that class is included. Paul, when speaking of the exalted name given to Christ, says it was, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2:5-11. This leaves no room for exceptions. In I Cor. 15:25-28 Paul shows that the final outcome of Christ's kingdom or reign is that "God shall be all in all." Glorious reign! Grand result! The kingdom of God is an embodiment of His power, first in Jesus, then in the Church, for the government and well-being of mankind.



DAY DAWN

CHAPTER X.

THE JUBILEE CYCLES.

HERE is evidence that an age of restitution began with the Jewish year in the Spring of 1875. As the times of the restitution are to bring great blessings to mankind, it is interesting to know when they began, and how the work is to be introduced; and there can be no vital objection to searching for the time, in whatever sense our Father has been pleased to make it known. He has a time for everything, and does everything in its time.

The "Jubilee Cycles," as an argument, is based on the number seven, as used in the system of sabbaths given in the Bible; is reckoned by the "Bible Chronology;" and is independent of the "year-day theory." Many Bible students believe that all the prophetic "days" are ordinary twenty-four-hour days, and that they are not given to measure time in any way for the Church, but are for Israel only. They agree, however, that the "seventy-weeks" of Daniel 9:24 were fulfilled as weeks of years, instead of days. Why should this be an exception to the rule in symbolic prophecy? But even granting that it is, as they claim, still there is a Bible measure that spans the gospel age, and gives light for the Church on the time of the Lord's coming, and the introduction of the great day. And whoever will read will find such a measure, (reckoned on common time by a Bible chronology with Jewish years, and involving the interests also of the Jewish people) in the application of the Jubilee Cycles. Let it once be understood that the second coming of Christ, as well as the first coming, is a work

of order and covers as many years; (See "Coming of Christ") and that He comes now to introduce "the times of the restitution" (Acts 3: 21) or millennial age, as He then came to introduce the gospel age, and a beautiful harmony will be seen between this Jubilee measurement and others based on the same chronology. From the actual beginning of His ministry to the Jews in the Spring of A. D. 30, until the complete disposition of that nation and the destruction of Jerusalem in A. D. 70 was a period of forty years. So between the Spring of 1875, where the Jubilee Cycles point, and the end of the year 1914, where Gentile Times end, is also a period of forty years. That forty years was a *harvest*, which included a day of wrath on Israel. This forty years is a *harvest*, which includes a day of wrath on the nominal Church. The two periods are thus similar, but they are also contrasted in that while Israel fell during that and the Church rose, during this, Israel rises and the Church falls. It will be understood that the *nominal* Church is meant, for the spiritual house of God cannot fall. Such a harmony of periods cannot be produced by any other chronology. Surely it cannot be of chance.

There are good reasons for the position that the ministry of Christ in the flesh began at the passover in the Spring of A. D. 30. John 2: 13. History shows that He was crucified in the Spring of A. D. 33. This was in the middle of the seventieth week of Daniel 9: 24-27, making the time from His baptism, and anointing, where the sixty-nine weeks were fulfilled, (verse 26; and Mark 1: 15) to His death, three years and six months. As He was crucified in the Spring of A. D. 33 at the time of the passover, (Luke 22.) He must have been baptized in the Autumn of A. D. 29, and as the law required His introduction into office at the age of thirty (Num. 4) He must have been born in the Autumn of B. C. 2, and not in B. C. 4 or 5, as many claim. This view is confirmed by the historical fact that Tiberias Cæsar began to reign at the death of Augustus Cæsar in A. D. 14, taken in connection with the New Testament statement that John the Baptist began *his* ministry "in the fifteenth year of the reign of Tiberias Cæsar" (Luke 3: 1, 2) which must have been A. D. 29. John was six months older than Jesus, (Luke

1: 26-36) and when John began his ministry, at thirty also, as the law required, "Jesus began to be about thirty years of age." Luke 3: 23. Thirty years back from the Autumn of A. D. 29 reach the Autumn of B. C. 2, and three years and six months forward from the same point reach the Spring of A. D. 33. These facts have an important bearing on the harmony of these subjects.

But though Jesus was anointed and introduced at the age of thirty in the Autumn of A. D. 29, He did but little openly until the passover in the following Spring. In reply to His mother's suggestion about the wine at the wedding in Cana, He said, "Woman, what have I to do with thee? *mine hour is not yet come.*" John 2: 4. What He did at that time was an exception,—as a drop *before* the shower,—and for *some* reason He waited till the passover, as the context shows, before He openly began His work. Would it be strange if He waited till that time *because* He was *making a pattern* for what occurs at the second coming? (See "Two Dispensations.")

The proof that "the times of the restitution" began in the Spring of 1875, will also prove that *in some sense* Christ was due to be *present* at that date, or rather long enough before it to prepare for the work then due. Allow as much latitude in the use of language in reference to His coming now as all use about His first coming, and all will be plain. He came then to introduce the gospel age, and comes now to introduce the restitution age, (Acts 3: 21) but He was present in a preparatory stage of work from His birth, or thirty years before. There are reasons for believing that the same thing is true here. Let no one be alarmed at the idea of the *invisible* presence of Christ until the questions, "How present?" and "Where present?" are answered in the chapter on "The Coming of Christ."

The jubilee argument is based on the system of sabbaths, a part of the law, which is a "shadow of *good things* to come." They point to the great jubilee, or restitution age, and can only be complete, or fulfilled, in that to which they point. The method of counting the sabbaths is also a part of the law; and it is by the application of that method of counting that the Spring of 1875 is shown to be the beginning of the great jubi-

lee. Christ did not fulfill all the law at the first advent, but only began the fulfillment; just as He began the fulfillment of the prophecies. He fulfilled only what introduced the age of suffering, and none of that which introduces the age of glory. "With desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22: 15, 16.

The sacrifice of the Lamb, the eating of the flesh and the sprinkling of the blood of the Lord our Passover cover the whole gospel age, but the deliverance of the Church out of bondage is in the dawn of the millennial age. The Jews stumbled by seeing only the letter of the law, and not seeing that to which it pointed; and we are warned, lest we fall after the same example of unbelief. Heb. 4: 2.

The number seven is prominent in this system of sabbaths. There are seven sabbaths, including this great one, and the number seven is the basis of reckoning. There were six kinds in the law: the seventh day, (Exod. 31: 15) the seventh week, (Deut. 16: 9) and the fiftieth day, or day of Pentecost. Lev. 23: 15 The last is reached by a multiple of seven, or week of weeks, Pentecost being a day added. They also kept a sabbath peculiar to the seventh month, (Lev. 23: 23-32) then the seventh year, (Lev. 25: 4) and the fiftieth year, or jubilee. Verse 10. This, too, is reached by a multiple of seven, or week of years, the jubilee being an added year. This was the typical restitution. "In the year of jubilee ye shall return every man to his possession." Verse 13. Thus Moses, by the law, teaches what other prophets teach in plain words,—"the restitution of all things."

The system of sabbaths is one continuous round of cycles, and based on a system of multiples. As the greatest day cycle was formed by multiplying the seventh day into itself, and the greatest year cycle was formed by multiplying the seventh year into itself, it appears that the greatest of all the sabbaths should be reached by multiplying the fiftieth year into itself. ("There remaineth a sabbath." Heb. 4: 9, margin.) This seems like carrying out the same method of counting,—and the

method itself is a part of the law. Fifty times fifty make two thousand and five hundred, and from the last jubilee kept under the law, that number of years *includes* the year 1875. This jubilee is a long one, and as we want to find its *beginning* we deduct one year, which brings to the *beginning* of 1875. But when did the last one under the law occur? First find out when they began to count. Some have reckoned from their leaving Egypt, but without any authority. The Lord said, "When ye shall come into the land which I give you, then shall the land keep a sabbath unto the Lord," and then gave them the rule for counting. Lev. 25:2. Here is a definite starting point. Their coming into the land was at the end of the forty years in the wilderness. How long were they in the land? This is important, for they have kept no jubilee since the captivity, and doubtless because they have been in the great cycle that reaches to the great sabbath, though they knew it not. From entering their land to the desolation of Jerusalem, as shown by the chronology, is as follows:

To the division of the land	-	-	-	-	-	6 years.
Under the judges	-	-	-	-	-	450 "
Under the kings	-	-	-	-	-	513 "
						<hr/>
Total,	-	-	-	-	-	969 "

After entering the land, their enemies had to be conquered, but God enabled them to do this, and have the land divided, that it might have rest in the seventh year according to the law. It will be seen at once that while they were in the land, they could have kept only nineteen jubilees. They had one each fiftieth year, and nineteen fifties make nine hundred and fifty years. So from the end of their last jubilee

Until the desolation, was	-	-	-	-	-	19 years.
The desolation lasted	-	-	-	-	-	70 "
From desolation to Christian era,	-	-	-	-	-	586 "
To the beginning of 1875,	-	-	-	-	-	1874 "
						<hr/>
Total,	-	-	-	-	-	2499 "

Then from the last jubilee under the law until 1875 is fifty

times fifty, minus one. From entering the land to the beginning of 1875 is three thousand four hundred and forty-nine years, thus:

Nineteen full jubilee cycles	-	-	-	-	-	950 years.
From last jubilee to 1875	-	-	-	-	-	2499 "
Total,	-	-	-	-	-	3449 "

This part of the argument is based on the law. The year 1875 would have been the jubilee year if they had continued to observe it throughout the long period. It may be noticed in passing, that the year was observed as a jubilee year according to a certain Catholic custom. This of course has no weight in these calculations.

In addition to the legal argument as above, there is another drawn from prophecy, which brings to the same conclusion. This coincidence is of value, and shows that the "Law and the Prophets," of which Jesus spoke connectedly, are one in spirit. The key to the prophetic part of this argument is the seventy years during which Jerusalem was desolate.

It is worthy of notice that though for nine hundred and fifty years they observed the form of the law, the Lord did not count the land as having enjoyed her sabbaths; and made it desolate for this reason. "And I will bring the land into desolation; * * Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it." Lev. 26: 32-35. Jeremiah prophesied of this: "And this whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years." Jer. 25: 11. So when the desolation came, it was, "To fulfill the word of the Lord, by the mouth of Jeremiah, the prophet," [and Moses too, as above] "until the land had enjoyed her sabbaths, for as long as she lay desolate she kept sabbath to fulfill three score and ten years." II Chron. 34: 21. Thus it is evident the seventy years is the key to the number of sabbaths or cycles. Now, it is a most remarkable fact, (and strange indeed, unless God arranged it for this purpose, that

from the time they entered the land, until the beginning of 1875, there have been just seventy jubilee cycles, as they have actually occurred. Prophecy speaks of things as they are to be rather than as they should be.

While they were in the land and observed the form, they kept nineteen jubilees. Taking the nineteen from the seventy leaves fifty-one; and nineteen jubilee cycles, with the jubilee year added while they kept it, with fifty-one jubilee cycles without an added year since they have not even tried to keep it, covers the full period of three thousand four hundred and forty-nine years between their entering the land and the beginning of 1875:

<u>Nineteen fifties make.....</u>	950 years.
<u>Fifty-one forty-nines make</u>	2499 "
<hr/>	
Total,	3449 "

It is easier to believe that God arranged these things to give light to the truth seeker in due time, than to believe they just *happen* so. We are not living in a chance world, under the chance government of a chance God; and the more it is reverently studied, faith becomes stronger that the Bible is not a chance book. Why should there be such a harmonious ending of different periods in such perfect keeping with the signs of the times, indicating that a great change is due here, if it is not true? And, be it observed, this harmony cannot be produced on the strength of any other chronology. Let any one try it, if they think another will do just as well. Some who accept this argument in its substance, make six years of difference, on the supposition that "When ye come into the land" (Lev. 25:2) means "When the land *is divided* unto you." This seems plausible and the readers may have the benefit of both views. This would make 1881 the first year of the new age instead of 1875. This difference in one sense may be trivial, for those who accept the latter date must soon occupy virtually the same position concerning the invisible presence of Christ as those who accept the position taken in this chapter. The strongest point perhaps in the new position is that it seems as

if they could not sow their fields, &c., during the six years while they were conquering their enemies. With our position this might be regarded as a necessary exception to the rule. It seems as if the wording, "When ye *come into* the land" favors our view. They surely had *come into* it when they crossed the Jordan and had brought the ark there. It seems to be *against* the new position that the captivity of Israel began in the nineteenth year before the complete desolation of Jerusalem. See Dan. 1:1. Zedekiah reigned eleven years and Jehoiakim eleven years. II Chron. 36:5-11. So Jehoiakim's third would be the nineteenth as noted. Now it seems more reasonable that their last jubilee was kept in the year before the captivity began, that is, the twentieth before the complete desolation, than six years later, as it must have been kept if the later starting point be the true one. Again, all the force there is in the fact of the equality and parallelism, mentioned in this chapter, is lost if the later point—1881—be accepted instead of 1875. From the beginning of Christ's ministry at the first advent to the end of the day of wrath was forty years, but if 1881 be the starting point here, it is only thirty-four years to 1914, or the end of this day of wrath. If this be true, the wonderful harmony came by chance, and this is not reasonable.

Some would like it better if there were visible manifestations or a sudden restitution to mark the beginning of the new age. There is no reason to believe that the restitution under the law was all accomplished at once, or at the beginning of the year. If what is promised is brought about during the age, that is enough. If the demonstrations were such as to convince everybody, how could either Christ or His day come on anybody as a thief? And without the time, it would come in that manner even on the watchers. The want of open manifestations makes time a necessity, and God has given it. The signs of the times are valuable aids, in the search for truth on this great subject. But they are not enough in themselves. "Why!" says an objector, "such, or similar things,—wars and money panics,—have happened before, how then can you count on these things?" And this objection must have force with those who reject the time. But having the "times," it is much easier to

read correctly the "signs of the times," as it is easier to tell what a book contains when the book is in hand.

These facts and evidences are presented with the assurance that they will have a sanctifying influence on all who are able to receive them. "Sanctify them through thy truth, thy word is truth." John 17:17.



DAY DAWN.



CHAPTER XI.

THE COMING OF CHRIST.

THE Lord's coming is an important element of the plan of salvation and perhaps as little understood as any other subject. Not simply His second coming is here meant, but His coming, taken as a whole, as revealed in the Bible. The terms "first advent," and "second advent," though used because of custom, are not scriptural, and no doubt often convey an unscriptural impression. Sometimes even scriptural terms convey a wrong impression, because not understood.

In the Old Testament the coming of Christ is revealed as one great fact; but it includes several lesser comings, or manifestations as parts or stages of the whole. This was made the stone of stumbling to the Jews, and it seems to be as much so to many Christians. One great object of the coming of Christ is to make a revelation of God, and the coming is progressive in its character, like the plan of the ages and of revelation. From the simple or lower, to the grand and comprehensive, is as true of the coming of Christ as of any other part of the plan.

There are three distinct steps in the great manifestation: first, to the Jewish Church, second, to the gospel Church, and third, to the world, or all nations. There are doubtless prophecies of all these in the Old Testament, but especially of the first and third. The coming to the gospel Church, (or the sec-

ond coming,) and their gathering together unto Him are but dimly foretold. The idea of the Church as the body of Christ, and the necessity of its development as the Seed, are revealed only in the New Testament, and is a "mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." Eph. 3:3-6. The gospel dispensation is in some respects like a parenthesis, between the suspension and the restoration of Israel. It is emphatically the dispensation of the Spirit to take out a people for His name. Paul calls it a mystery in Rom. 11:25 also: "I would not have you to be ignorant of this mystery, lest you should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in." Prophecies whose fulfillment was suspended by the Jewish nation being cut off, will doubtless be fulfilled after their restoration.

The coming in the flesh to the Jews, and the coming in the glory of His kingdom, are the first and third comings, rather than the first and second; for when He "shall appear [to the world] ye also shall appear with Him in glory." Col. 3:4. "Behold the Lord cometh, with ten thousand of His saints;" (Jude 14) "Behold He cometh with clouds, and every eye shall see Him;" (Rev. 1:7) "And the Lord, my God, shall come, and all the saints with thee; (Zech. 14:5) cannot refer to His coming to reap the harvest of the gospel age, and "our gathering together unto Him." II Thess. 2:1. And yet He *comes* to gather His saints, as the last reference shows; therefore the coming with His saints in glory, and in all the glory of His kingdom, must be a third coming. This is what is prefigured in the manifestation on the mount of transfiguration, and often referred to by the Saviour. The coming in the glory of the throne and the judgment of the world must be later than the coming for the saints, for they are to reign with Him, and share with Him in the judgment of the world. I Cor. 6:2. Let the three comings,—to the Jews, to the Church and to the nations,—be clearly seen, and many prophecies will be more luminous, and hope for our race will become a well established fact. With this in view read Psalm 102:16-22, and see mercy for

mankind after the restoration of Jerusalem and the Church; which restoration, as has been shown, is not due until the second coming of Christ.

"When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer. This shall be written for the generation to come, and the people that shall be created shall praise the Lord. For He hath looked down * * to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of the Lord in Zion, when the people are gathered together, and the kingdoms to serve the Lord." This must be in the future. "For thus saith the Lord of hosts: Yet once, it is a little while, and I will shake the heavens and the earth, and the sea, and the dry land; and I will shake all nations; and the desire of all nations will come, and I will fill this house with glory, saith the Lord." Hag. 2: 6-7. Paul clearly locates this shaking in the future. Heb. 12:26,27. But it is after the kingdom is received which cannot be moved, and after the shaking of every movable kingdom, that the desire of all nations will come. Now as the entrance to the heavenly kingdom is at the second coming, and the shaking of the nations follows in order, it is evident that His coming as the *desire* of the nations must be a third coming.

It is clear that the prophecies of Christ's glory and kingdom were not fulfilled when He came in the flesh. That was what the Jews had in mind, and hence they overlooked His sufferings, and rejected him. Isa. 53.

It seems strange that any should *claim* that He came then as the desire of all nations, when He Himself taught that He came only to one nation, and even they despised and rejected Him. The limited commission: "Go not in the way of the Gentiles," found its sanction in Christ's own words: "For I am not sent but to the lost sheep of the house of Israel." Matt. 10: 5, 6, and 15: 24. Can any one, in view of the facts, say that He then came to *all* nations? The first thing that He did for the world, was to die for them, and not even that until He had suspended Israel. "After the sixty-two weeks [and seven, just before mentioned] Messiah shall be cut off." Dan. 9: 26. He

tasted death for every man. In His flesh-life, and to the Jew, He was as a root out of a dry ground, having no form nor comeliness, and having no beauty that they should desire Him. "He is despised and rejected of men." Isa. 53: 2, 3. No clearer pen-picture could have been given of the estimate that His nation put on Him, and of the manner in which they treated Him. "He came unto His own, and His own received Him not." "We will not have this man to rule over us." "We have no king but Cæsar." "Away with Him; crucify Him." These facts prove that Christ in the flesh, was not the desire of *any* nation.

Then, will it not be fulfilled when He shall appear the second time? If there be only two comings, this must be spoken of the second. Hebrews 9: 29 is the only place in the Bible where the word *second* occurs in reference to the Lord's coming. And nothing in this necessarily makes it the final coming. Wherever the gathering of the saints to Christ is mentioned, it is at the second coming,—that is, He comes for His saints. But all the prophecies of Christ's coming in glory and *with* His saints will be fulfilled afterward. This seems reasonable, and self-evident. His coming *for* His saints must precede His coming *with* them. Some regard the coming in glory with the saints as a later stage of the second advent, and to this idea there can not be the same serious objection, for the order of events being admitted would prevent the blinding effect of the popular view, according to which Christ comes for them, and with them, and does a dozen other things "in a moment," with no regard for order or the relation of events to each other. But it seems that the second coming has reference only to the Church, and that the coming to the world as its Ruler is a later work.

The coming as the desire of all nations cannot be the second. Paul's statement is, "to them that *look* for Him, will He appear the second time." Do the nations look for Him? Do they desire Him? No! Not even the professed Church desire His coming. They say they love Him, but do not want Him to come "in our day." They say they care not if He does not come for ten thousand years, or even if He should never come,

for they expect to die and go to Him; but very few, if any, want to die. The confusion arises from a misapprehension of the plan. Christians ought to know that they cannot be with Him until He comes. He said, "I will come again and receive you to myself; that where I am there ye may be also." John 14: 3. "In the age to come, eternal life." Mark 10: 30. Paul says, "I beseech you therefore brethren by the coming of the Lord, and our gathering together unto Him." II Thess. 2: 1. During the gospel age even the saints have fallen asleep at death, and the coming of Christ and the resurrection are always associated.

The Lord's coming is therefore spoken of as a blessed hope. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus, will God bring [from hades to be] with Him." The Lord descends, the dead in Christ rise first, *then* the living instead of sleeping are caught up together with them, [where they are, or into their condition,] "and so shall we ever be with the Lord." I Thess. 4: 13-18. Could all Christians realize their dependence on the second coming, and that after it "there's more to follow," for the world's good, they would surely "love His appearing." Some want Him to come. Why should not the chaste virgin espoused, want to see the Bridegroom? They love His appearing, and all such shall receive a crown of righteousness in that day. II Tim. 4: 8. He certainly is not the desire of all nations at His second coming, for when the last trumpet is sounding, during which He comes and the Church is rewarded, "the nations are angry and thy wrath is come." Rev. 11: 18.

By this wrath the nations are to be subdued, their proud spirit broken, and their need of an all-wise Ruler learned. If the mourning of the tribes when *they* see Him, were, as many suppose, the mourning of despair, it would be against our position, but it has been shown that at least one nation will mourn in penitence under the influence of the spirit of grace and supplication; (Zach. 12:10,) and if this be true of one, why not of

all nations? It is equally true that without *holiness* no man shall see the Lord, as that every eye shall see Him. The object of the administration of wrath is merciful, and the nations will learn righteousness. Read the forty-sixth Psalm and see that when the day of wrath is past, "He maketh wars to cease," and "will be exalted among the heathen." (nations.) And it is when the kingdom is the Lord's and He is the Governor among the nations, "that all the ends of the earth shall remember and turn to the Lord." Ps. 22:27, 28. And the transfer of kingdoms with their subjugation is during the last or seventh trumpet. Rev. 11:15-18.

SECTION II. ITS PROGRESSION.—The coming of Christ is progressive in various ways. The coming to the Jews was in the flesh, and that of one person only. When He had finished that work with the fleshly house of Israel, He was put to death in the flesh, and being quickened by the Spirit, He entered upon a higher life and work. The risen, spiritual Christ is the Rock on which the Church builds. This spiritual condition is the characteristic of the whole gospel dispensation. "Yea though we have known Christ after the flesh, yet now henceforth know we Him (so) no more." II Cor. 5:16. Let no one, then, expect a second coming in the flesh. The second coming will be in a spiritual body in harmony with the spiritual character of the gospel dispensation, as the first coming was in a natural or fleshly body, in harmony with the fleshly character of the Jewish dispensation. The exact difference between a natural body and a spiritual body we may not know or define, as "It doth not yet appear what we shall be," but it is clearly revealed that spiritual bodies as possessed by Christ and the angels have power to be *present* and yet remain *invisible* to the natural eye. He is none the less personal because spiritual and invisible. The Word made flesh was the culmination of the great principle of teaching spiritual things through the natural, on which God had dealt with mankind from the beginning, and was therefore adapted to the childhood stage of mankind. Gal. 4:3. That was a condition of service by sight; but the sons of God, having the Spirit in their hearts, are expected to walk by faith. The Jewish house stumbled because

He did not come as they expected Him, and the second house stumbles for a similar reason. Heb. 3:2-6, and Isa. 8:14. As he was then visible to the natural eye, so His presence now in the spiritual body must be recognized by the eye of faith. Until we see Him as He is, we must walk by faith.

The coming of Christ to both Jewish and Christian Churches is that of one person, but the two events are related to each other as the natural and the spiritual, and the difference between them may be better appreciated if the distinction be kept in mind between Christ as He was and Christ as He is. The future manifestation to the world, is that of many persons united as one, the Church, or body, the New Jerusalem. The Church wait for the return of the Son of God from heaven, that is the holiest (1 Thess. 1:10) and for the consequent "redemption of our body." Rom. 8:23. But the creature, the world of mankind,—as distinct from the Church, "waiteth for the manifestation of the *sons* of God." Verse 19. We wait for the Head, they wait for the body. They do not understand this, but God has arranged it for them, having subjected them to vanity in hope, instead of despair; (verse 20) and the coming judgments will teach the world a lesson, which will make them desire Him.

The glorious results could not be more emphatically stated in the English language, than in verse 21:—"The creature itself *also* shall be delivered from the bondage of corruption into the glorious liberty of the children of God." One glorified man,—Christ Jesus,—has been the power of the gospel age, but the power of the coming age will be the saints glorified with Christ. God reaches down through Christ to make us like Himself, and then will reach down through the whole Church to save the world. If "mortality swallowed up of life" is our victory, it can mean no less for the world, when they reach the same glorious liberty. In due time then, though it has not been so at any time in the past, Christ will be the desire and consolation of all nations.

There are not only the three grand steps of the Lord's coming—to the Jewish Church, to the gospel Church, and to the world,—but these are again divided into lesser steps or stages.

We cannot speak so definitely of the steps of the manifestation to the world, as no prophecy can be understood as well, till fulfilled. But the various steps of the first coming are clearly marked in the record given us, and they seem to be arranged as a pattern of the steps of the second coming, as many things in the Jewish dispensation are a pattern, or shadow of things in the gospel dispensation. Some think that if the presence in the flesh was the shadow and was *visible*, the substance ought to be more visible and tangible. This seems plausible, but it overlooks the Bible fact that invisible things were all foreshadowed by earthly things. The earthly tabernacle was visible, and was a shadow; is the heavenly tabernacle therefore more tangible to the natural eye or mind? Nay, verily! It is because the gospel dispensation and the second coming are spiritual in their character that a pattern or shadow is needed. Whoever keeps in mind the relation between the natural and the spiritual in the two dispensations will not look for Christ to come again in the flesh.

That the first advent was not a momentary work is admitted by all. It comprised a series of events, and covered more than thirty-three years of time. All the events between Christ's birth and death are spoken of by all as having occurred at the first advent. Allow the same latitude in reference to the second advent, and a door is opened for the entrance of light to many hearts. But if the order of events at the second coming be spoken of some are alarmed, or ask contemptuously, "How many comings are there?" At the presence of Christ in the flesh, there were three distinct stages, comings, or manifestations. He came at His birth, in the body prepared for sacrifice. Heb. 10: 5. It was foretold by the prophets. Isa. 9: 6. That was one step; but He had to be developed. He had come, but not fully; that is, all the steps had not been taken. The second step was at His baptism. This was foretold and the time fixed. Dan. 9: 25. Messiah, or Christ, means anointed, and though He was the Son of God from His birth, yet He was formally set apart to His office at His baptism. This is called His coming. John preached "before His coming." Acts 18: 24. John said, "There com-

eth one after me;" and again, "That He should be made *manifest* to Israel, therefore am I come baptizing with water." John 1: 31.

At that time God publicly introduced Him: "This is my beloved Son, in whom I am well pleased." Then He entered on His public ministry. He was there in a double character, —Bridegroom and Reaper,—“Lord of the harvest.” Matt. 9: 38. John introduced Him as the Bridegroom. “He that hath the bride is the Bridegroom, but the friend of the Bridegroom that standeth and heareth him rejoiceth greatly because of the Bridegroom’s voice: this my joy therefore is fulfilled.” John 1: 29. “Can the children of the bride-chamber fast, while the Bridegroom is with them? * * “The days will come, when the Bridegroom shall be taken from them; and then shall they fast.” Mark 2:19, 20.

The true bride is the gospel Church, the Jewish Church being only a type. The espousal of the virgin Church did not take place until Pentecost, and that was in the new dispensation, when He had cast off the house of Israel. The same invitation was given to them, as afterwards to the Gentiles. Matt. 22: 1-10. “He came to His own and His own received Him not.” Yes, the Father claimed them as His, but Jesus said, “All that the Father hath are mine.” John 16: 15. He came in the flesh to a typical fleshly bride, and was rejected. When He comes to the gospel Church, the true bride, it will be in harmony with the higher character of both Christ and His Church.

The closing work of the Jewish age was called a harvest, because it was a finishing work, during which the fruit of the dispensation was gathered, so far as pertained to the living generation. It was as true of that age as this; “The harvest is the end of the age.” The law and prophets had done the sowing. Jesus and His apostles did the reaping. “Lift up your eyes and look on the fields, for they are white already to harvest.” “One soweth and another reapeth. I sent you to reap.” John 4: 35-38. “The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest

that He will send forth laborers into His harvest." Matt. 9:37-38.

That this referred only to the closing work of the Jewish age, and not to the work of the gospel age, is evident by what follows. He called out the twelve, and sent them forth, but confined their labors to the lost sheep of the house of Israel. The time had not come for the gospel to reach the Gentiles. They were, during that closing work, to preach the kingdom at hand. Matt. 10:7. "Ye shall not have gone over the cities of Israel till the Son of man be come." Verse 23. His coming was not complete until He had come in the character of King, in harmony with the proclamation they had been making. This, too, had been foretold. "Behold thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass." Zech. 9:9. This was fulfilled at the close of the Saviour's ministry in the flesh, when He rode into Jerusalem. Matt. 21:1-5.

He came as a Babe, then thirty years later as Bridegroom and Reaper, and three and a half years later still, as their King. *The coming of Christ is not always coming from heaven, but is usually His entering upon, or manifestation in, a new position or office.* This is as true at the second advent as at the first. His return from heaven is a coming, but every coming is not a return from heaven.

There are good reasons for believing that the second advent, like the first, has three stages, and that the first was arranged as a pattern of the second. The three dates which are parallel to the time of the birth, baptism and death of Christ are 1844, 1874 and 1878. The reason for fixing on 1844 is given in "The Twenty Three Hundred Days;" for 1874 in the "Times and Seasons;" and for 1878 in "The Two Dispensations." The latter named being in some respects a combination of the others, strengthens them by a wonderful system of parallels. It is hoped that the reader will make himself familiar with these evidences before either accepting or rejecting the position.

It is believed that the first step of the second advent was

leaving that condition which is represented by the "most holy" or the "third heaven" in the earthly or typical tabernacle; and that therefore since 1844 Christ has been in the condition represented by the second "holy," or middle apartment. This is as near to *earthly* conditions, which are represented by the court or first apartment, as we may expect Christ *in person* to come, and, as in the type, the second as well as the third condition is invisible to the *natural eye*. This second or middle heaven also corresponds to the "air," which is mid-heaven in the physical world. The reason those who expected Him in 1844 were disappointed is obvious. They were looking for open physical demonstrations, often mistaking earthly imagery for the reality.

For the parallel movements at the birth of Christ and 1844; the thirty years tarrying between His birth and baptism, and its parallel between 1844 and 1874, reaching to the harvest in either case; and the three and a half years from His baptism to His death, with its parallel between 1874 and the Spring of 1878; see the "Two Dispensations" and the "Ten Virgins."

As the *first stage* of the first advent was the only coming from heaven, or "the bosom of the Father;" so the *first stage* of the second advent is the only coming from heaven,—the holiest. The later stages of both advents are properly manifestations in new *official relations*. He thus came as Bridegroom and Reaper at both advents after thirty years tarrying in preparatory work. And again at both advents he entered on the office of King three years and a half later. His first official act as King in A. D. 33 was to leave Israel desolate. And his first official act as King in A. D. 1878, so far as manifested, was to restore Israel to *legal favor*, by the Anglo-Turkish treaty. Only the King had the right to cast off or restore.

The reason He came then in the flesh, was that He might be at the level of the typical Church. And the reason He *does not* come now in the flesh is because the level of the anti-typical Church is spiritual. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:9.

God reckons the "inner man" as His, and this new nature will in due time put on a new form in harmony with the law of its own being; hence the new body will be "a spiritual body." The earthly body is in the court, the place of sacrifice and washing. But because of the spiritual *mind*, or new nature, the Christian is *counted* in the holy, or middle apartment, where Christ is in person. In this sense only is He present with the Church; and that presence can only be received by faith, because while we are bodily in the court "we walk by faith not by sight." II Cor. 5: 7. But when the earthly tabernacle is dissolved, and the "inner man" is clothed upon with the "spiritual body" then we shall no longer walk by faith, but shall be "with the Lord" bodily, and, being like Him, "we shall see Him as He is." Now we see through a glass darkly. The vail of the flesh is yet between us and the object of our hope.*

As He passed this vail into the middle "holy" by death and resurrection, so must we, and He has come to meet us at that level where we are counted in spirit, and to which we are coming in body,—the spiritual body. Whoever expects to see Christ in the flesh, or before being changed and made like Him, will either be greatly deluded or greatly disappointed, or both.

It may be well to notice here that so far as the true ground of acceptance of the presence of Christ is concerned, there is great similarity between the ending of the two ages. He was *virtually* invisible to the Jews, for they had no right to accept Him only as He proved His claim by a harmonious fulfillment of law and prophecy. This is the vital point now, and it is as easy to receive the invisible presence on the evidence of the law and the prophecy as it is to receive the visible presence. A person may be more readily deceived by the *natural* eye than by the harmony of evidence to the eyes of the understanding. In this respect faith is *better* than natural sight. Stop and think; you would not know Jesus any more than any other stranger, should He appear to you in the flesh.

*The way through the vail, the flesh, is the way into the holies (plural) and not merely the "holiest" as in the common version of Heb. 10: 19, 20. Hence the flesh must be the *first* vail and not the "second," (Heb. 9: 3) as passing the first vail alone could be the way into *both* holies. See "Em. Diag."

SECTION III. ADDITIONAL EVIDENCES.—The Greek word translated coming is "*parousia*" and means *presence*. Were it always translated *presence* it would shed light on this subject. See Matt. 24:37-39 in the "Emphatic Diaglott:" "For as the days of Noah, thus will be the presence of the Son of man. For as in those days, those before the deluge, they were eating and drinking, marrying, and pledging in marriage, till the day that Noah entered the ark, and understood not till the deluge came, and swept them all away; thus will be the *presence* of the Son of man." Not to the flood, nor to the consequent destruction is the *presence* of Christ compared, but to the *days of Noah*,—those days *before* the flood. The *ignorance* of the fact is the feature made prominent, which would have no force if He were not invisible to the natural eye. Do not pass this carelessly; read it again. See also Luke 17:26: "And as it was in the days of Noah, so will it be also in the days of the Son of man." Here instead of one word—"parousia," a phrase is used,—"*in the days*," showing clearly that the presence covers a period of time. And if He were *seen* in those days, and the ordinary view were correct, the people could not possibly go on eating, drinking and marrying [all innocent in themselves, only when carried to excess] and still *know not*. Accept the idea of the invisible presence and these statements are full of light.

With this view, Matt. 24:45-51 is striking. The two servants—two classes of teachers—are engaged in opposite kinds of work. The "good servant" affirms, and the "evil servant" opposes, and smites. The negative of a question shows the affirmative. Here the negative is: "My Lord *delayeth* His coming;" hence the affirmative must be, "My Lord *no longer* delays." If He has not come in any sense, of course He delays; and it would not be the work of an "evil servant" to state the truth. On which side of this question is the reader? The writer is on the affirmative. Observation and experience have shown that the smiting, cutting off spirit, is always with the negative of this question; and this is as it was in the days of Christ in the flesh. The casting out of the synagogue came from those who denied His presence. Now, as then, those who accept it are kindly anxious to spread the truth.

Peter says that scoffers shall come "in the last of the days"—[harvest]—saying: "Where is the promise of His *presence*?" II Pet. 3:4. The point he says they will make is just what is now urged against these things by those who would walk by sight, viz: "There is no sign of change; all things continue as they were; when Christ comes there will be such a wreck of matter that everybody will know it." Reader, will you scoff at this because it appeals to faith instead of sight? The consciousness of being right enables one to endure the scoffing with patience. This scoffing never comes from the non-professing world nor infidels,—they, like one of old, "care for none of these things." The greatest opposition to *any* advanced truth has always come from the nominal Church.

The order of work in the harvest, by the angel reapers, under the direction of Christ,—the Lord of angels, and of the harvest too,—is in keeping with their invisible presence. "And in the time of harvest, I will say to the reapers, Gather ye together *first* the tares, and bind them in bundles to burn them: but gather the wheat into my barn." Matt. 13:30. No careful reader can fail to see order when there is a first, and something more to follow. When the wheat is gathered, one is taken and the other left. Luke 17:34-37. If the angels or Christ were *seen* at the first work and the popular view were correct, it is not conceivable that even *good* men and women would continue at the ordinary work in field and mill, as the context here shows.

It is often asked, "If the tares are gathered first, how can they be left when the wheat is gathered into the barn?" Observe, the tares are *gathered into bundles, to be burned*, but the wheat is then gathered into the barn before the *burning* of the tares takes place. There seems to be no difficulty. The pattern dispensation aids even here. The chief priests and the rulers of the people, representing the various sects of the Jewish Church, were all against His presence before He left their house desolate, and they showed it not only before but after. The kings, rulers and people of Israel were *gathered together* against the Lord and His anointed. Acts 4:26,27. However much these sects differed with each other, against the *presence*

of Christ they were all agreed. This gathering was before their sentence of desolation was pronounced, but the gathering of the wheat out of the Jewish field into the gospel barn went on afterward, and it was all done before the final burning up of those bundles and the whole Jewish system at the destruction of Jerusalem. This was a pattern of what Jesus says will be done in the harvest of the gospel age. During the proclamation of the presence of Christ before 1878, all the sects looking for Christ and others so far as they were exercised about the matter, however much they differed from each other, were *gathered together against the presence*. There is evidence that between now and 1914,—the parallel point to the destruction of Jerusalem (See "Times of the Gentiles"),—the nominal churches will be destroyed, and yet, that between now and the complete overthrow, all the *wheat* will be gathered into the garner of the Lord.

SECTION IV. THE TABERNACLE.—The study of the law concerning the *tabernacle* has given light which explains and illustrates the idea of the *presence* of Christ. Before answering more directly than has been done the question, "How, or Where is Christ present?" let us look at the tabernacle and its work, as a basis.

Moses was instructed to make it according to a pattern shown him in the mount. Exod. 25: 40; Heb. 8: 5. And it was arranged as a shadow of the heavenly tabernacle,—the anti-type. A summary description of the type is given in the last chapter of Exodus. The epistle to the Hebrews gives the key to its explanation. It had *three holy places*.—the court [or "holy place." Exod. 29: 31; Lev. 14: 18; 16: 24.] holy and most holy. The comparison shows they were holy, holier and holiest. When referring to the second or third, when "place" is used, it is in *italics*, showing that it is not in the original. This is significant.

In the first,—the court or "holy place,"—were the altar of burnt offering and the laver. It was therefore the place of *sacrifice* and *washing*, and corresponds to the external or earthly life of Christ and the Christian. This is perhaps why *place* is

attached. This is further illustrated by the fact that it was open to sight and to the natural light being separated from the outside only by a curtain. But the second and third, representing *invisible* states or conditions, were completely covered with skins dyed red, excluding both curious eyes and sunlight.

In the second,—the holy, or middle heaven,—were the shewbread, the lamps and the golden or incense altar. These, too, suggest their uses to the Christian. There is the bread by which he lives, the light by which he walks and the altar at which he worships. All together they represent the invisible or inward Christian life. At two of them he receives bread and light from the Lord; at the third, praise and prayer ascend to God. Rev. 8:3,4.

In the third,—the most holy,—was the ark of the covenant, covered by the mercy-seat and the overshadowing cherubim. Here were the law, the pot of manna and Aaron's rod that budded. Here was the glory of God's presence. This was the type of "heaven itself," into which Christ entered "to appear in the presence of God for us." Heb. 9:24. This is the "third heaven," or "paradise" into which Paul was caught away, where he heard and saw things unutterably glorious. II Cor. 12:1-4. These are the "hidden things" of the Lord, while the lamps and the bread are the "things revealed." But even "the hidden manna," (Rev. 2:17) the life-giving rod of power, (verse 26) and "the glory of God," (Rom. 5:2) are promised to the faithful. It was a glimpse of these that Paul had as an encouragement on account of the "thorn in the flesh;" and no wonder the Lord said, "My grace is sufficient for thee."

It will be observed that these three places, or conditions, are *three steps* in coming to God. By this way Jesus, our *Forerunner*, went, and therefore it is the only way for the *followers*. It is generally accepted that the atonement work of Jesus and His sacrifice were typified by the work and sacrifice of the high priest, on the tenth day of the seventh month. But it is too commonly overlooked that that one day covered, as a type, the whole gospel age; and that the priest made *two* sacrifices, bullock and goat, one as a *forerunner* and the other as a

follower. Lev. 16. (See "Atonement" Section 11.) So also it is generally accepted that the going in and the coming out of the high priest typified the going in and the coming out of Christ; but it is thought of by only a few as yet, that the high priest *went into and came from the most holy twice in the same day.* This double movement was on account of the double sacrifice, and as no jot can fail, no theory of the atonement and the sacrifices can be correct that overlooks any of these facts or crowds the two sacrifices or the two movements into one.

When the high priest was ready for his work, clothed in the *linen garments*, (representing Christ as a *righteous* servant) he first killed the bullock, and carried its blood, as an evidence of its death, into the holiest, and sprinkled it on the mercy seat. Verse 14. This covered the earth-life of Christ from His baptism, his death, resurrection and ascension into "heaven itself." But the work of atonement, and the sacrifices were not complete then: the goat, or *following* sacrifice must be slain, and in the type the high priest returned immediately to do this work. He not only killed the goat, but also carried its blood into the holiest, and did with "that blood *as he did with the blood of the bullock.*" Verse 15. The relation of the goat to the bullock, as a *follower*, is exactly the relation to Christ in which the New Testament places His followers. They are "buried with Him in baptism," have "fellowship with His sufferings, and are made conformable unto His death;" they present their bodies a living sacrifice, "go to him without the camp *bearing his reproach,*" overcome and in due time are exalted to His throne and reign with Him.

Then agreeing with this, as the typical priest immediately came forth to kill the goat; so after Christ's *personal* sacrifice and victory, the Spirit in *His name* came immediately upon the Church, the antitypical goat. It is the work of this Spirit or "Christ in you" to sacrifice the flesh, to enable the Church to carry out the covenant of death and of putting on Christ, as expressed in the *symbolic* death and resurrection of baptism. This work of sacrifice covers the whole age, in order to the development of Christ as a corporate body or system, and cannot be complete until the ascension of the saints. The analogy

requires that the sprinkling of blood should include the ascension to the holiest of the *follower* as of the *Forerunner*.

Now whoever appreciates these facts will not expect Christ to come to "wash His flesh" or any such work before the exaltation of the saints to the holiest. Then they will come with Him as members of the Christ, in whatever way He may come, to share His work, which includes the washing of His flesh. This is inevitable, for "the reconciling of the holy place," the scapegoat work, and the washing of the flesh are all *after the sprinkling of the goat's blood within the veil*. Lev. 16:15; 20-24. The later work has doubtless to do with the deliverance of the mass of the Church out of Babylon, as the deliverance of Israel followed the ascension of Aaron, the saint, to meet Moses in the mount. Do not then, ye saints of God, expect to see Christ in the flesh, for if *ever* such a thing be due, it will not be when He comes *for* His saints, but later, when He comes *with* them in His appearing to the world.

SECTION V.—WHERE PRESENT—THE MEETING PLACE.

Where, then, is Christ present?—and where will the saints meet the Lord? It is hoped that the reader is now prepared to understand the position referred to in another section. The answer to one of the above questions is the answer to the other. He is in the "holy" or middle condition, and there we shall meet Him. If the meeting place were in the holiest, He would not need to "descend," and if it were in the court, we would not need to be "caught up;" but the scriptures require both. 1 Thess. 4:16, 17. And though He has been *represented* by the Spirit of truth in the work of sacrifice, and it is the Spirit's work to bring the saints to Him, the New Testament seems very clear on this point, that the "Lord Himself" descends to meet them, to receive them to Himself and to escort them, so to speak, into the holiest.

It will be observed that the middle heaven, or holy, is the condition into which He entered at His death and resurrection, and in which He remained forty days before He ascended into "heaven itself." The way into the holies (not holiest only) was not manifested until the veil was rent or until

"He was put to death in the flesh and quickened by the Spirit." I Pet. 3:18. And as that was the way He went in, the followers must go the same way.

But some say, "If we are now walking in the light, eating the bread and serving at the altar, why is not the next step, (at the death of the natural) into the third heaven?" This is the stone on which some stumble, for if we are to meet Him in the holiest, then there is no coming of the Lord Himself. The solution lies in the fact that each Christian lives a *double* life; in spirit he is in the "holy," because of the new or Divine nature begotten in him, but *bodily* he is yet in the place of sacrifice. And not until the new nature, or "inward man," lays off the old form, and has been brought forth in a new form,—in harmony with the spiritual law of its own being, and therefore "a spiritual body,"—will the saint be *bodily* in the holy. Losing sight of this fact of our new life, and seeking to make it appear that Christ was in the holiest from the moment of His resurrection, have caused some to invent something higher and more glorious than the "*most* holy," and to divide it by an imaginary line, so as to harmonize with this idea of a "glory plane." It cannot be a true idea that makes *four* conditions where the Lord says there are only *three*, as in the type.

He has come to meet us in the condition, in which we are now counted by virtue of the new work begun in us, and to which the Spirit will bring us when that new work is complete, or at the birth. Till then we must eat the bread and walk in the light, by faith; hence we know in part, but when that which is perfect is come, then that which is in part shall be done away. The "perfect" evidently refers to the light of the "*seven lamps*." Those who understand the position here taken will see why we speak of the *presence* of Christ. It is because the Christian is counted in the holy, as God reckons from the standpoint of the inner man.

But it is objected that this view makes it difficult, while the literal or rather the physical view answers the question easily. Yes, the child, or mere literalist would say,—"They shall meet the Lord in the *air*." So says Paul. But Peter says that "beloved brother Paul," also as well as himself, when writing

"of these things" says things "*hard* to be understood." II Pet. 3:15,16. It would be easily understood, even by the natural mind, if Paul's meaning were on the surface. But this subject is so arranged that it can only be appreciated by the help of the indwelling Spirit of Christ.

The primary meaning of *air* and *spirit* is the same. None however but the most extreme materialist would pervert the word by reading, "God is *Spirit*," thus "God is *air*;" or "There is a *spirit* in man," thus "There is an *air* or a *breath of air* in man." When Jesus *breathed* on His disciples, saying, "Receive ye the Holy *Spirit*," it was not *air*. These will suffice to show that the inbreathing of *air* is a *shadow*, in scriptural usage, of receiving the *Spirit*. Again the *broad expanse* of air, firmament and heaven are used interchangeably in the account of creation. Satan in this age is said to be "the prince of the power of the *air*;" but his kingdom as "the power of *heaven*" is soon to be shaken, and Christ with His saints are to supercede him. Then Christ's kingdom is "the power of the *air*," or in advanced expression, "the kingdom of *heaven*." To meet the Lord in the air, then, is no less than to meet Him "in the kingdom of *heaven*." Mid-air is mid-heaven, physically, and so represents the second holy of the true tabernacle. This is confirmed by the "hill of God," and the "holy place" being used as one in Psalm 24:3. "Who shall ascend into the hill [kingdom] of the Lord? or who shall stand in His holy place?"

As Isaac was out in the open field, away from the home of his father, or "the mother's tent," when Rebecca, led by Eliezer met him; so Christ comes out of "heaven itself,"—the most holy—to receive His saints, who represent the Church. As Eliezer pointed her to Isaac, so the Spirit points to Christ as the *present* one before its work for the saints is closed. But while the Spirit leads they must walk by faith. Then the presence of Christ *should* be received by faith in the word of God, the sword of the Spirit, before we are made like Him. Then it will no longer be faith but sight; no longer seeing the light as through a glass darkly but face to face; we shall no longer be liable to mistakes but shall see as we are seen, and know as we are known. Now we are mortal, then we

shall be immortal. We must be immortal *before* we can enter the immediate presence of God. The immortal alone can dwell in the light of that ineffable glory. I Tim. 6: 16.

With this view of the *presence* in the state to which the Spirit is bringing us, and in which by faith we are now counted, what hinders its being *now* true. That at some time he will have so come, and yet be invisible, is evident. Whether it is now true, or to be believed, depends upon the evidence. Look not to your feelings then, nor wait for sight, but look to the evidence. Whoever sees the evidence and believes it, has a feast of good things which seems impossible without this faith. Is it possible, some ask, to have Christ present in the official capacity of King while as yet His work as Priest is not ended? Christ has three offices—Prophet or Teacher, Priest and King. Because of this some have assumed that He could occupy them only one at a time. This is a mistake. He did not cease to be a Teacher when He was exalted to be a Prince and Saviour. But He adopted another method, so to speak,—the Holy Spirit, acting for Him in a more direct manner than when He was in the flesh. It is evident that he will fill all three offices at the same time, when He takes to Himself His great power and reigns. “He shall be a priest upon His throne, is a prophecy of the future glory of Christ, (Zech. 6: 12, 13) and is in keeping with the “priesthood after the order of Melchizedek”—a royal priesthood. This combination of royalty and priesthood is also promised to the saints, or overcomers. Rev. 5: 10. That He will still be the great Teacher will be understood by all who realize the object of the “manifestation of the sons of God,” viz: to enlighten and bless the world. “His name is called the Word of God” is true of Him in that future glorious work when He conquers the nations with the sword that proceedeth out of His mouth. Rev. 19: 13-15. That He will have returned having received the kingdom, before the work of atonement is ended, as represented by the work of the high priest in the tenth day of the seventh month, will be apparent to all who appreciate the fact that the saints, who follow the Head, are represented in that work by the goat that followed the bullock. Their exaltation to *glory* is represented

by the blood of the goat being sprinkled within the veil, as the exaltation of Jesus to glory was represented by the blood of the bullock being so sprinkled.

The antitypical sprinkling of blood takes place at the ascension to the holiest—"heaven itself," of Christ and the saints. But those who are thus to be exalted to power and glory,—a share in Christ's authority over the nations,—are tested and rewarded *after* He Has returned having received the kingdom. Luke 19:15-19. And yet a considerable portion of the work of atonement is due after the sprinkling of blood before God, as has been shown. Then Christ must be King before the atonement work is ended, and therefore He will be King and Priest at the same time.

In this atonement work there is another evidence of the plan of blessing the world, after the exaltation of the saints. Read Lev. 16 carefully and it will be seen that the *bullock* was offered for Aaron and his house (Verse 11),—that is the whole tribe of Levi,—representing in this picture those who have started to come to God; but the goat was offered for the *people* (Verse 15) who had not taken any step toward God, and therefore a type of the world. This agrees with the plan. When Jesus, the antitype of the bullock as a sacrifice, ascended to the holiest, the blessing of the Spirit immediately came on the Church on the day of Pentecost,—“the servants and hand-maidens;” but afterward He will pour out His Spirit “upon all flesh.” Joel 2:28,29. The latter, though mentioned first, is not due until the “followers” of Christ ascend, and the joint reign of Christ and the saints begins.

Well may it be said that no subject is more important in its bearing on the salvation of both the Church and the world than the coming of Christ. Whoever can appreciate it will know why John should say, “Every man that hath this hope in Him, purifieth himself, even as He is pure.” I John 3:3.



DAY DAWN.



CHAPTER XII.

TRUMPETS AND VOICES.

HERE are several things spoken of in connection with the coming of Christ and the opening of the great day, that seem to be insurmountable difficulties to some in the way of accepting the invisible presence of Christ and the silent transition from the gospel age to the millennium. The objections are based on the trumpets, voices and fire which are said to attend the change. These objections are candidly offered by earnest Christian people, and deserve candid attention. It may not be possible to satisfy every one now, but such solutions are offered as satisfy the writer's mind, in confidence that truth will prevail in due time.

"The Lord Himself, shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." I Thess. 4:16. This is strong language, and it is generally thought cannot be fulfilled without the world knowing all about it. Christians will admit that Christ *could* be present and yet be invisible to mortals if He so determined, as was the case during the greater portion of the forty days after His resurrection. But they urge this as evidence that He means to be heard by mortal ears, if not seen by mortal eyes. It must be admitted, however, that even if the above should be fulfilled in the most literal manner, as to trumpets and voices, there is nothing in it to appeal to the sense of sight.

The Lord Himself is a "quickening Spirit," and the dead are to be raised "spiritual bodies," I Cor. 15: 44, 45. They are to be made "equal unto the angels," (Luke 20: 36,) who are "ministering spirits," (Heb. 1: 7-14,) and all Christians will admit their invisible presence and work. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." So said the Psalmist, and a clear illustration of this is given in the case of Elisha and his servant. II Kings 6: 13-18. Now if the angels, because they are spiritual beings, can be our constant attendants and not be seen by us, surely Christ's descent is not necessarily visible. Remember the middle holy and the holiest were equally invisible. There are other methods of speaking than by an audible voice, and of being heard than through the external ear. He speaks with a still small voice which Christians all understand, and its effect is louder than thunder.

"He speaks and listening to His voice,
New life the dead receive;
The broken contrite hearts rejoice;
The humble poor believe."

The blood of Abel spoke: "The voice of thy brother's blood crieth unto me from the ground." Gen. 4: 10. The murder spoke. "Actions speak louder than words." But the "blood of sprinkling," under the new covenant, speaketh better things than that of Abel; that cried for vengeance upon the murderer; this speaks in sweetest tones of mercy. Have you not heard it? Abel offered a sacrifice which pointed forward to Christ the great sacrifice, "and by it, he being dead, yet speaketh." Heb. 11: 4. On the same principle that the murdered Abel's blood cried for vengeance, the souls under the altar, (not in heaven, but on earth, where they had been martyred), "cried with a loud voice, saying, How long, Oh! Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6: 10. So blood and dead men have voices that are heard by the Lord and by men.

Signs have voices. The Lord would deliver Israel from Egypt, and in preparing Moses for his work gave two signs to show unto Pharaoh,—that of the rod turned into a serpent and

into a rod again, and the sign of the leprous hand. Exod. 4: 2-4, and 6, 7. "And it shall come to pass if they will not believe thee, nor hearken to the *voice* of the first sign, that they will believe the *voice* of the latter sign." Verse 8.

"The heavens declare the glory of God, and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their *voice* is not heard. Their line is gone out through all the earth, and their words unto the end of the world." Ps. 19: 1-4. Thus inanimate things are said to speak and make wondrous revelations,—“even His eternal power and Godhead.” Rom. 1: 20.

Trumpets have voices; a literal trumpet speaks to the natural ear of those who are not deaf, and a symbolic trumpet speaks to the understanding of those “who have ears to hear.” There are deaf understandings as well as deaf ears. Any expression of power is a voice. A literal noise could not wake the dead. There might be a literal voice in connection with raising the dead, as when Lazarus was raised, but it was doubtless for the benefit of the living rather than the dead; and all will see that Lazarus must have been alive before he heard the voice. The *power* of God in Christ brought him to life, and the voice attending was that the living might know who raised him, and believe. This was the reason Jesus gave for an audible prayer on that occasion. John 11: 42.

A moment's consideration will show that a literal trumpet or a voice loud enough to be heard by the living, and more especially by the dead, all over the world, is out of character. And yet, “All that are in their graves shall hear His voice, and shall come forth.” John 5: 25-28. Christ's voice is an expression of the power which the Father has given Him; and this is equally true of both physical and spiritual resurrections. What Christ can do for men physically is but a shadow of what He can do for them spiritually,—as the natural in all things represents the spiritual.

The trumpet and voice of the passage we are considering, will be fulfilled in harmony with the higher character of the gospel dispensation, which is now ending. The trumpets and

voices of the typical dispensation were all literal, adapted to the natural ear; but the antitypical trumpets and voices are adapted to faith, which is emphatically the law of the gospel dispensation. The priests of the former dispensation sounded trumpets that all could hear; but "Blow ye the trumpet in Zion" all but the most extreme literalists will apply to the proclamation of the gospel.

"Sound the trump of jubilee;

Let it sound from shore to shore."

None would apply this literally.

What is true of trumpets and voices, as type and antitype, is also true of mountains and of fire. Paul gives a clear application of the principle in Heb. 12:18-29. (A mountain is a type of a kingdom in symbolic prophecy. "The mountain of the Lord's house," all understand to be the kingdom of God). "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness and darkness and tempest, and the sound of a trumpet, and the voice of words,

* * But ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Then Zion is a mountain which cannot be touched; there is a voice which is not of words, and a trumpet that is not literal; and the contrast clearly shows that while the literal trumpets were associated with the legal dispensation, the gospel is attended by the higher kind. *Do not pass this carelessly.*

There are seven trumpets mentioned in the book of Revelation and directly associated with the history of the gospel age. Rev. 8:2. They all have voices, and are said to sound. "And the seven angels which had the seven trumpets prepared to sound. The first angel sounded * * and the second angel sounded." Verses 6, 7, 8. The same is said of them all. Again, "Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels which are yet to sound!" Verse 13. The word *other* refers to the preceding voices, and connects them with what follows. "But in the days [years] of the voice of the seventh angel, when he shall begin to sound, [more literally, when he shall be sounding,] the mystery of God shall be finished."

Chap. 10:7. All agree that six of these trumpets are not literal, but are fulfilled by historic events, and that each one has covered a considerable portion of time. Why then should the seventh one be an exception? If the six are symbolic, so is the seventh. No one need expect to hear a literal blast of a trumpet. "Gabriel's Trumpet," [why it should be called Gabriel's does not appear, for Michael is the arch-angel. Jude 9] which has been used as a source of alarm to the superstitious, will soon lose its power. But the real trump of God will cause men's hearts to fail them for fear, and for looking after those things that are coming upon the earth, though at first they may not fully understand it.

The history of the trumpets will not here be given. This has been done long ago by able men. A little work published by Josiah Litch, in the year 1838, seems clear on that subject. Dr. Adam Clark takes the same general view. Under the first four trumpets scourges were brought upon the two western parts of the Roman Empire. The other three are "woe" trumpets. The first of these was under the Saracens; the second under the Mohammedans; and the third, and last, is "the time of trouble" now impending, and is connected with "the day of wrath."

The time mentioned in connection with the trumpets, like all connected with symbolic prophecy, is fulfilled a day for a year. Five months, the duration of the fifth trumpet is one hundred and fifty years; and the sixth, on the same principle, is three hundred and ninety-one years and fifteen days. During that long period the Mohammedans held the control of the East, and it terminated, according to the estimate of the little work above mentioned, on the eleventh day of August, 1840. In that month the combined fleets of the allied powers of Europe demanded the Sultan's signature to a paper which would transfer the control of the empire into the hands of the Christian nations of Europe. That demand was acceded to, since which Turkey has been the "sick man" of the East. There the sixth trumpet ceased to sound, and the seventh began. By a combination of the prophetic arguments already given, it is evident that this trumpet continues to sound till

1914. It is not improbable that there is a sense in which the seventh trumpet, and therefore the day of wrath covers the thousand years,—the incoming age. As the wrath at the end of the Jewish age was *coming* until the destruction of Jerusalem, and then staid, making the gospel age in one sense a day of wrath on the Jewish nation; so here the wrath will come on the "Christian nations" until 1914, and then stay through the next age. The *binding* of Satan will be accomplished between now and 1914, but he is not fully disposed of until the end of the millennium.

The seventh trumpet is the last of the series, and from the nature of the events mentioned, it is evident that Paul's "last trumpet" is the same as the last, or seventh, of John. Why should they not be identical as they were both inspired by the same Spirit? What if Paul did write before John? Paul calls it the "last trump" in I Cor. 15: 52, and the "trump of God," in I Thess. 4: 16. By comparing what John and Paul say it will be seen that they are the same. The coming of Christ, the resurrection, and the reward of God's people are distinctly associated with the seventh and last trumpet; and Jesus says, "Ye shall be recompensed at the resurrection of the just." Luke 14: 14. It seems hazardous to separate them; but if they are the same then the trumpet during which Christ comes is not a literal sound on the air.

The events which fill this trumpet are a great proclamation concerning the kingdoms of this world becoming the Lord's, and the day of wrath. Rev. 11: 15-18. That such a proclamation has been in process during the last generation is well known. It had begun in a small way before 1840, but the fulfillment of the sixth trumpet, (as the application of Josiah Litch had been published to the world in 1838) gave the movement a great impetus. From 1840 to 1914 is seventy-four years, and it is divided into two equal parts by 1878, the point at which Christ was due to enter the office of King. (See "Two Dispensations.")

The voice of the arch-angel is a combination of the events that takes place under his supervision during this period. He stands for Daniel's people; so their restoration and a time of

trouble are the events due here. Dan. 12: 1. The nations are preparing for a grand struggle; and the legal restoration of the Jews began in 1878. The coming of Christ in its first stage was due in 1844, and the work He comes to do will not be fully inaugurated until 1914, when the Old and the New Jerusalems will both be in existence ready for co-operation; so that Christ comes with or during a shout, (the proclamation), and the voice of the arch-angel, (the restoration of Israel and time of trouble,) and the trump of God; and yet, on the world and sleeping Church He comes as a thief in the night; because they cannot hear His voice. They are deaf to all that is not both natural and literal.

But God will deliver the Church and arouse the nations. As the trumpets at Sinai sounded *louder* and LOUDER, (Ex. 19: 18,) so will these great events talk louder and louder, until all the nations will hear, and tremble and fall. The mountains (governments) will shake from centre to circumference, and only one will stand the test, that is, the kingdom of God. "Wherefore we receiving a kingdom, which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear. For our God is a consuming fire." Heb. 12: 28, 29.

Peter's mention of a fire, the melting of the elements and the burning of the earth and its works, in connection with the day of the Lord is regarded by many as literal, and therefore as an evidence against the view here presented. II Pet. 3. The above quotation, "Our God is a consuming fire," should set all on guard against such an extreme literalism. No one believes that God is a literal fire; and yet whoever will read carefully the last part of the twelfth of Hebrews and the third of second Peter, will see that both are speaking of the same great change. Fire is an appropriate symbol of judgments, or punishments, and is very often so used in the Bible. Whatever consumes a kingdom is as much a fire as that which consumes wood, or other combustibles. Men speak of a fiery horse, or a fiery-tempered man, and all understand it to be figurative language. "And the tongue is a fire * * and setteth on fire the course of nature; and it is set on fire of hell." James 3:6. This shows that Gehenna fires are not literal.

Because the water was literal at the flood, does not prove that the fire is literal, any more than the trumpet of the Old Testament being literal, proves that the gospel trumpet is literal. There is a progress of idea from the lower to the higher in this as in all else in the Bible.

"But," says one, "you make it difficult, and if we take it literally, the language is so simple that a child can understand it." The same might be said of all the parables of Jesus, and all the symbolic language of the Bible. A child would never think that a woman riding on a seven-headed beast (Rev. 17) meant a corrupt Church united to the Roman Empire, and controlling it; but that is what it means. Some portions of the Bible are adapted to children, but much more of it in order to be understood requires the application of maturer minds and the Spirit's help.

Peter says himself, that when writing of these things concerning the coming of Christ and the burning of the world and "our beloved brother Paul also" said things "hard to be understood." 11 Pet. 3:15,16. Now, if the trumpets, voices and fire were all literal, it would be understood with ease, and Peter was mistaken. The truth does not, in these things, lie on the surface, and if we would get it we must dig for it, as for hidden treasure. The rule in this, as in all other departments of Bible study, is to compare scripture with scripture.

The wrath, or judgment, that came on the Jewish nation resulting in the complete destruction of Jerusalem and its polity was called a fire, and yet all know it was not literal "Now also the axe is laid at the root of the trees: therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire." Matt. 3:10. It has been shown that the work of John and of Christ before His death had reference only to the Jewish nation. The fire of verses ten, eleven and twelve is the same, and in the seventh verse is called "the wrath to come." The axe, the root, the tree, and the cutting down in one expression; and in the other, the fan, the floor, the wheat, the garner and the chaff are all figurative;—is the fire alone literal? Can figurative trees or chaff be burned in a literal fire? The whole statement is clearly a representation

of the manner in which Christ disposed of the Jewish nation, and is therefore a pattern of a similar state of things at the end of the gospel age. See the parable of the tares and wheat. Matt. 13. The term fire represents the judgments in either case.

That "the wrath to come" here spoken of had primary reference only to the Jewish nation will be seen by comparing the statements of John the Baptist with those of Christ and of Paul. "For these be the days of vengeance, that all things which are written may be fulfilled; * * for there shall be great distress in the land and wrath upon this people." Luke 21: 22, 23. "Who both killed the Lord Jesus and their own prophets, and have persecuted us; * * to fill up their sins alway; for the wrath is come upon them to the uttermost." I Thess. 2: 15, 16. The judgments were temporal,—age-lasting, but not eternal as the word is commonly used,—and the same is true of the judgments here, as restitution is to follow.

The many scriptures which prove the symbolic use of the term fire need not be given; but one more will be mentioned which clearly refers to the same fire of which Peter speaks, because of the stated results. "Therefore wait ye upon me saith the Lord, * * for my determination is to gather the nations * * to pour upon them all my fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. 3: 8. This language is very similar to Peter's; but the fire of God's jealousy is not caloric. This verse taken alone, like the other alone, would not teach the whole truth, but the next verse gives the glorious result of such judgments. "For then will I turn to the people a pure language, that they may all call on the name of the Lord, to serve Him with one consent." This agrees with Isaiah 26: 9: "For when His judgments are in the earth, the inhabitants of the world will learn righteousness." "All nations shall come [certain, and future from stand point of victors on the sea of glass] and worship before thee, for thy judgments are made manifest." Rev. 15: 4. How like in result to Peter's "new heaven and new earth, wherein dwelleth righteousness." The cause must be the same, as the result is the same, and therefore it cannot be literal fire, nor does it annihilate mankind. The nations or kingdoms, as systems, will

be destroyed, but the people will be blessed. The fire by which this political and social revolution will be brought about is already kindling, but only those who are walking in the light of God's word on this subject know anything about it; on all others it is coming "as a thief in the night." If it were visible or audible it would not be as a thief. He comes stealthily to accomplish his ends ere men awake.

Acts 1:11 is supposed by many to be against the position here taken. "This same Jesus * * shall so come *in like manner* as ye have seen Him go into heaven." This is urged forcibly as teaching a visible, tangible, bodily or material presence, so that every *natural* eye, even, shall see Him. And it is made to hang on the phrase, "in like manner."

It is assumed that He went away *in the flesh*,—that that constituted the *manner*; and therefore he will come again in the flesh. Did they not *see* Him go? Then, it is urged, His coming again must be visible to the natural eye. It has been shown already that the *second* coming, the coming to the "holy," or first invisible state, to meet His saints, is in harmony with the spiritual character of the gospel dispensation, and, therefore, however he may appear in his later manifestations to the world, the saints at least are not to see Him in the flesh, but as He is. II Cor. 5:16. I John 3:2. He had been "put to death in the flesh, and quickened [born from death,—Col. 1:18] by the Spirit" (I Pet. 3:18) before He ascended; "And that which is born of the Spirit is Spirit." John 3:6.

That spiritual beings, like Christ and the angels, have power to reveal themselves, or facts of their own being, in forms adapted to the condition of men, is undoubtedly true. This may account for the various appearances of Christ after His resurrection. He first appeared to Mary, and afterward, "*in another form*," to two disciples on the way to Emmaus. Mark 16:12. Again, the disciples may have had their eyes opened to see what is naturally invisible, as when Elisha's servant saw the invisible host of heaven. II Kings 6:17. On this principle we may account for the seeming variance of the two records, one of which says an angel appeared at the sepulchre, and the other says two appeared. There may have been a *host* of angels

there while the *appearing* varied in the case of different persons, according to their degree of seeing power. Even if such a miracle is to be performed in order to let every eye see Christ, still it proves that the coming of Christ is far above the earthly plane. But observe the passage under consideration does not say "Ye shall *see* Him so come," but "He *shall* so come." The fact is one thing; the seeing is another. He *could* have gone without being seen because He was invisible the greater part of the time after He rose. Then he *can* come in the same condition without being seen. The promise is not given that He will be seen with the natural eye, but, when changed to be like Him, we shall see Him as He is.

But again, as to the manner, it is not certain that the Greek phrase—"hon tropon"—is correctly translated "in like manner." Educated "authorities" (?) differ as to this, and we all have the right to look at the facts and judge for ourselves. It seems very certain that the phrase has reference to the *certainty* of His coming and not to the *manner*. Why *hon tropon* should be so translated in this single instance as to lay the stress on the manner instead of the certainty of His coming, will be the greater wonder when its use elsewhere is considered.

The phrase occurs in but four other places in the Greek New Testament, and in none of them is the identity of mode or manner made prominent. Two of the passages where *hon tropon* occurs are Matt. 23:37; and Luke 13:34, and they are virtually the same, being two accounts of the same tender saying of the Lord, "How often would I have gathered thy children together *as—hon tropon*—a hen doth gather her brood under her wings, and ye would not." Now no one supposes that the Lord desired to gather the whole Jewish nation together literally into one place, in the identical *manner* that a hen gathers her brood; but as certainly and as tenderly as a hen cares for her brood, so certainly and tenderly would He have brought the scattered nation into right mental conditions.

The next passage is Acts 7:28, "Wilt thou kill me *as—hon tropon*—thou didst the Egyptian yesterday?" All will see it

was the certainty of the fact whose repetition the Israelite dreaded, and not the *manner* of the killing.

The last of these passages is II Tim. 3:8, "Now *as—hon tropon*—Jannes and Jambres withstood Moses *so* do these also resist the truth." These are the names of the magicians that withstood Moses by turning water into blood, and counterfeiting other acts of Divine power. Did Paul mean that the opposers of truth in his own or a later day had done or would do their work in precisely the *same manner*? Certainly not. But the resistance had been or would be positive and certain, and doubtless in the same spirit.

In none of these is the identity of mode or manner expressed by *hon tropon*. And yet the "as" and "so" are as strongly used in the last passage as anywhere. Why then did the translator make *hon tropon* read "in like manner" in Acts 1:11 and thus give an apparent ground for what is taught nowhere else in the Bible? It must have been on account of their traditional teaching.

The use of the phrase in the several passages named seems clearly to indicate that the announcement of the angels was in reference to the certainty of the return of Christ and not to the manner at all. As certainly as He went, so certainly will He come again. With this view it is a similar expression of the blessed hope to that of Jesus Himself, in John 14: 3, "And if I *go* and prepare a place for you, I *will come again*, and receive you to myself, that where I am there ye may be also." And it is not necessary to bring the second coming to the level of the first coming in order to be apprehended by those who know the difference between the fleshly plane of the Jews and the spiritual plane of Christians, or the difference between the court which was visible, and the holy which was invisible. It is the difference between the outer man, and the inner man, created anew in Christ Jesus.

If He should come to the court,—the flesh or natural state, the place or condition for sacrifice and washing, as represented by the altar and laver,—it would simply be a repetition of the first advent, or coming to the Jewish level. He took our nature and came to that level for a purpose, that He might be

put to death in the flesh and be quickened—made alive—by the Spirit, (I Pet. 3: 18) but once done it does not need to be repeated. He has been born twice, first of the flesh, entering our natural state, and second by the Spirit, "the first born from the dead." Col. 1: 18. "That which is born of the flesh in flesh; and that which is born of the Spirit is Spirit" John 3: 6. The eighth verse describes the wonderful power of every one that is born of the Spirit." They can, like the wind, come and go *unperceived*. If every one so born has such mysterious power that power is centered in the Head,—the first-born,—and certainly He exhibited that power in His strange movements after the resurrection,—His second birth.

This change from the natural to the spiritual is the way into the holies,—not merely into the "holiest," or third heaven, as seems expressed in the common version of Heb. 10: 19, 20, but the "Holies"—both the second and third. (See "Emphatic Diaglott.")

Just what this change involves none may fully know until it is learned by experience, for "It doth not yet appear what we shall be;" (I John 3: 2) but Paul tells us much about it by way of contrast in I Cor. 15: 42-54. Before the change, or on the side of the first Adam, it is "corruption," "dishonor," "weakness," "earthly"—"a natural body;" after the change it is "incorruption," "glory," "power," "heavenly"—"a spiritual body." This is the side of the Second Adam. Passing from the former to the latter *actually*, is passing from the court to the "holy." The seeds of this spiritual condition are received by faith when "the earnest of the Spirit" is given, and so the saints are counted there already, but they "walk by faith."

Incorruptible means not-corrupt-able, or not-able-to-be-corrupted, and is therefore, when applied to a *living* form, the equivalent of immortality, which means not capable of death. To pass the "second vail," or into the immediate presence of the Father, would kill a mortal instead of making him immortal; this was foreshadowed by the death penalty being attached to passing beyond the second vail in the type. None but the immortal can dwell in that light of God. I Tim. 6: 16.

A spiritual body, like both the holy and most holy, is invisible to the natural eye, but has power to appear or disappear at pleasure. This power was exhibited by the risen Lord. But surely no one who appreciates the great plan of salvation,—the rise from the natural to the spiritual,—will expect Him to return to natural conditions. This would be to give up His immortality, which all can see is an impossibility. If given up, or lost, it would prove that it was not immortality, for that means a life that *cannot* be lost. If going into the most holy were *putting on* immortality, as some claim, then coming out again would be *giving up* immortality, which cannot be. Christ was immortal before He passed the second veil, or He could not have lived there, and He will be immortal when He leaves that immediate presence to meet the saints, if He has not done so already.

But will He not personally return to the court,—the earthly state? He may pass and repass the second veil personally, without involving the loss of His spiritual and immortal state, but it will appear evident that this could not be should He come to the court, or mortal state. Let it be observed in this connection that in the work of "killing the goat," or of enabling the saints to follow Himself in the sacrifice of the flesh, and in washing or cleansing themselves from all filthiness of the flesh and spirit,—both of which are court work,—He does not come personally, but is represented by the Spirit of truth which is sent in His name, (John 14: 26; 16: 12-15.) and yet it is *Christ* dwelling in them. Rom. 8: 9, 10-18. The sufferings are under the Spirit's direction, (verse 18) but yet the promise is "Lo *I* am with you always," (Matt. 28: 20) and "Where two or three are gathered together [by the Spirit] in my name, *there am I* in the midst of them." Matt. 18: 20. The *expediency* of the Spirit's presence and work instead of Christ in the flesh, (John 16: 7) is apparent when it is remembered that the Spirit can be in all places, but Jesus in the flesh, like other men, could only be in one place at a time. Will not this principle of expediency always remain unchanged?

But is it not only during His absence that the Spirit is to work? There is no evidence that the Spirit's work in the

world is limited to this age, or to the return of Christ. The return of Christ is not to the court but to the holy,—the spiritual,—and the work of the Spirit, for the members of Christ continues until they are born of the Spirit, and so meet Him. But afterward the same Spirit continues to operate on all flesh. Joel 2:28; Ezek. 36:25-27; 37, 12-14. As in the work outside the holies, He has in the past been represented by the Spirit in men, and it was expedient for Him to go, so that the Spirit might come, and yet it was *Christ* working in man, why may not the same thing be true of the future operations in the court? But whatever be the character of His future manifestations to the world, (and in some way "every eye shall see Him," though speaking of the flesh-life before going away, He said, "Yet a little while and the world shall see me no more") it is evident that no trumpet, voice or fire, of a literal kind, will arrest the eye or ear of a mortal man, as related to the change from the present to the future age. The events in this day of wrath will be startling, as He is "revealed in flaming fire"—[judgments] and in due time convincing, for to this end they will talk louder than any literal trumpet. "We believe, and therefore speak." Others will believe when the evidence is made plain to them. The Lord will speed His own truth.



THE WORLD
THAT WAS.

1656

BEFORE THE FLOOD.

THE WORLD THAT NOW IS.

THE WORLD TO COME.

659.
ONE-MAN.

1845.
JEWISH.

31 1/2 / 37

1845.
GOSPEL.

37 / 1000.

1000.
MILLENIAL.

AGES.

DAN. 8 and 9.

DAN. 12.

BIBLICAL
THEOLOGY.

THE
JUBILEE CYCLES.

TWO
DISPENSATIONS.

TIMES OF
GENTILES.

REV. 17.

Babylon
Medo Persia
Grecia.
Rome.

Roman Empire
10 Horns.
1 France.
2 Germany.
3 Austria.
4 Switzerland.
5 England.
6 Spain.
7 Portugal
8 Lombardy.
9 Romania.
10 Ravenna.

Reprent'd by
Image and
Beasts.
Dan. ii. vii.

7 Heads.
1 Counselor.
2 Imperial.
3 Gothic.
4 Papal.
5 Republican.
6 Image of
Beast.
7 Kingly, under
Victor Emmanuel

8 Development.
International
Commune

7 Times.
Began
B. C.

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1877
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DAY DAWN.

CHAPTER XIII.

THE TWO DISPENSATIONS.

IT has been seen that the Lord uses natural things to represent the spiritual; and that first the natural and afterward the spiritual is God's law of progress. Both of these principles find an illustration in the relation to each other of the Jewish and gospel dispensations. Not that nothing spiritual was manifest before or during the Jewish age, nor that nothing natural is connected with the plan during or after the gospel age, but the Lord has seen fit to concentrate many natural elements in the Jewish age, and to make them a pattern of things in the gospel age.

A very clear, strong and beautiful definite time argument is based upon these two dispensations. They are equal in length and parallel in many features. The chronology is the basis of this argument, as of the "Jubilee Cycles" and the "Times of the Gentiles." This, like the jubilee argument, is not built on the year-day theory, but on ordinary Jewish time, —the year ending in April of our common year. This, so far as time is concerned, bears directly on the history of the Jewish nation. But though indirectly, yet clearly, there is in it the measure of the gospel age, because the period of the suspension of Israel is for the development of the Church taken out from among the Gentiles. Rom. 11:25.

The harmony of this argument with those which are, and others which are not based on the chronology and the year-day theory, seems to establish both. Harmony is one of the strongest evidences.

"The Two Dispensations," is the latest time argument, and while in some respects it is entirely independent of the others, in other respects it is like a combination of the others, and a growth from them. This gives the time for the beginning of the legal restoration of the Jewish nation, in the Spring of 1878. And the "Times of the Gentiles" gives 1914 as the date when that restoration will be complete. This period of thirty-seven years for the restoration of that nation, is equal to the time covered by their fall, from the time Christ left their house desolate, A. D., 33, until their complete overthrow in A. D., 70. According to these arguments, both based on the same chronology, but one only on the year-day system, as they were thirty-seven years in falling, so they will be thirty-seven years in rising again.

Christ as their King left their house desolate and caused their fall. As Christ was due to enter on the kingly office in the Spring of 1878, then this fact was the invisible cause of the Anglo-Turkish treaty being made, which secures to them the legal right to return, and so Christ as their King causes their rise. "And Simeon blessed them, and said unto Mary His mother: Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:34. Why this harmony and equality? Is it all of chance? It is easier to believe that the Lord arranged them so.

The writer and others proclaimed publicly for three years before 1878, that in that year the beginning of Jewish restoration was due. The reader will not be surprised that the treaty above referred to, greatly confirmed our faith in the application of the prophecies, and also in the Bible itself.

In that Berlin congress, of which it may safely be said that Lord Beaconsfield, the Jewish Prime Minister of England, was the head and shoulders, was exemplified the underlying principle of the coming age: "That ten men shall take hold, out of all languages of the nations, even shall take hold on the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Zech. 8:23. Not that this fulfilled that prophecy, but it showed something of the spirit which will fulfill it in due time.

See first the naked and independent facts of this argument, so far as relates to the time of Jewish restoration, as if it had no bearing on anything else. From the death of Jacob, where the history of Israel as a *nation* began, until the Spring of 1878, was a period of three thousand six hundred and ninety years.*

From Jacob's death to the Exodus,	-	-	-	-	-	198 years.*
In the wilderness,	-	-	-	-	-	40 "
To the division of the land,	-	-	-	-	-	6 "
Under the judges,	-	-	-	-	-	450 "
Under the kings,	-	-	-	-	-	513 "
Desolation of Jerusalem,	-	-	-	-	-	70 "
To Christian era,	-	-	-	-	-	536 "
To beginning of 1878,	-	-	-	-	-	1877 "
						— "
Total,	-	-	-	-	-	3090 "

This long period is divided by the death of Christ, in the Spring of A. D. 33, into two equal periods of eighteen hundred and forty-five years. This is seen by subtraction.

From	-	-	-	-	-	1878
Take	-	-	-	-	-	1845
						—
Remainder	-	-	-	-	-	33

These two equal periods are the measure of two distinct phases of the national career of Israel. During the first half they were the only recognized people of God, and though often chastised, they had His continual favor. Jesus came to them, as "His own, but His own received Him not;" and it was their rejection of Him that put an end to their favor. Since their house was left desolate, or during the second half, they have had no legal favor in Palestine until 1878.

This division of their history into two equal parts, one of favor and the other without favor must be of God and not of

*The children of Israel were never till then called the "*tribes of Israel*." Gen. 49: 28. This was when they had received the dying blessing of their father Jacob. The sceptre—a symbol of nationality—is first mentioned in this connection. Verse 10. Some date their nationality from the *giving of the law*, but that was but an important incident in their history *after leaving Egypt*. They became a nation in Egypt. Deut. 26: 5.

chance. That it was foretold can be proved. The only point in the chronology of this argument that requires notice now is the period of one hundred and ninety-eight years, from the death of Jacob to the coming out of Egypt. It will be observed that this number does not appear in the direct line of chronology, but is the last part of the four hundred and thirty years, from the covenant to the coming out of Egypt. The date of Jacob's death is found by a short line of chronology, that seems to have been made for the purpose of showing the date of their national organization which is so essential to this argument. Why else should the time be given from the covenant to the death of Jacob, on a side-line of chronology that goes no farther?

Abraham was seventy-five years old at his father's death, and his leaving of Haran, where it has been shown the covenant was made. Gen. 12: 4.

From covenant to birth of Isaac, (Gen. 21: 5)	-	25 years.
Isaac's age when Jacob was born, (Gen. 25: 26)	-	60 "
Jacob's age at his death, (Gen. 47: 28)	-	147 "

Total from covenant to Jacob's death	-	232 "
--------------------------------------	---	-------

From covenant to Exodus,	-	-	-	-	430 years.
From covenant to Jacob's death,	-	-	-	-	232 "

Remainder, or from Jacob's death to Exodus,	198 "
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So from Jacob's death to death of Christ,	-	1845 years.*
And from death of Christ to Spring of 1878,	-	1845 "

Their history has been divided into two equal parts, the death of Christ being turning point,*and they have now, since 1878, had legal favor. Note these facts. The prophecy of their being cast out of their own land into a land they knew not, where the Lord would show them no favor, is found in Jer. 16: 13. They were never left without favor until Christ left their house desolate. The following verses declare their restoration "from all the lands whither He 'had driven them;"

*See chart—p.175.

"But first I will recompense their iniquity and their sin double." Verse 18. Double means two equal parts; and the above shows the two equal parts were to be complete before the restoration to favor should *begin*. This agrees with the facts.

Isaiah foresaw the time in which we live, and speaks of a message of comfort to that people. "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." Isa. 40:1,2. The marginal reading shows that the double was to be two equal parts of *time*. This is confirmed by Psalm 102:13. "Thou shalt arise and have mercy upon Zion; for the time to favor her, yea the set time is come." We are living in that time, and can see the fulfillment beginning. Whenever, or by whomsoever the message of comfort will be given, it will doubtless be based on these facts. They may not, probably will not, understand fully the voice of the Lord in these events until 1914, but nevertheless favor is coming upon them gradually, even as they gradually fell after Christ left them desolate.

A third witness—Zechariah 9:9-12—makes it sure that the rejection of that people by the Saviour, was the turning point in their history, and the beginning of the second half. It is the prophecy of His riding into Jerusalem at the end of His ministry. They were then subject to the Roman power, but "prisoners of hope," that is, they were expecting deliverance. He, —the Stronghold of the daughter of Zion," (Micah 4:8)—offered Himself as their King but was rejected, and therefore they were left desolate. Both the offer and the consequence of their rejecting it are foretold. "Turn you to the stronghold, ye prisoners of hope: even to-day do I declare that I will render double unto thee." Verse 12. In this place the Hebrew word rendered double, is more literally the "second part."

The beginning, middle and end of the long period are clearly marked by both prophecy and facts, and even if it taught nothing more, still as an argument in favor of the national restoration of Israel in our day it is simple and un-

answerable. But by giving the length of the suspension of Israel, it gives, indirectly, the measure of the gospel age. Rom. 11:25. Hence the gospel age ended in the Spring of 1878 in the same sense that the Jewish age ended at the death of Christ. These facts seem to confirm the idea of the *presence* of Christ. But though the Jewish house was left desolate in A. D., 33, not until thirty-seven years later, or until A. D., 70, was the nation entirely disposed of. The work of saving a remnant out of the fire seems to have continued as long as the nation was in the consuming process. There is evidence that for many years, even after the gospel was being preached to the Gentiles, the apostles wherever they went preached to the Jew first. Rom. 1:16. This state of things evidently continued for at least seventeen years after the conversion of Saul. Gal. 1:18, and 2:1. There is a sense in which the Jewish dispensation lapped over on the gospel age until the destruction of Jerusalem. And it is evident that a similar state of things obtains here, or that there is a sense in which the gospel dispensation laps over on the millennium until 1914.

There are scriptures that seem to make these two endings a necessity. "The harvest is the end of the age" in either case. The harvest is the finishing work. He sent the disciples to reap, not to sow. "Other men labored [did the sowing,] and ye are entered into their labors." "And herein is that saying true. One soweth and another reapeth." John 4:34-38. Before He died, Jesus said, "It is finished;" and in sending His disciples to preach after He had risen, it was with a new commission, which certainly was the sowing for a new dispensation, rather than the harvest work of the old one. It was not restricted as before "to the lost sheep of the house of Israel," but was "preach the gospel to every creature."

All these facts are in harmony with the idea that the closing work, or harvest, ended just before the death of Christ, when He left their house desolate. But when John speaks of the closing work of Christ, he includes the complete disposition of the Jewish nation, and the day of wrath which came on Jerusalem. "Whose fan is in His hand and He will thoroughly purge His floor, and will gather the wheat into the

garner; but the chaff He will burn with fire unquenchable." Luke 3:17. This seems clearly to include the day of wrath with the closing work to the Jewish nation.

Isaiah in giving the work of Christ in the gospel age seems to include the day of vengeance, or the coming period to 1914. And the Saviour Himself in speaking of the harvest of the gospel age uses language very similar to John's in reference to the closing Jewish work. In that it was wheat and chaff; in this it is wheat and tares. But it will be observed that the manner of disposal is the same in each. Separation, gathering and burning are distinctly mentioned in this as well as in the former. "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world,"—(age). Matt. 13:30, 39, 40. So the day of wrath is included in the closing work, or harvest of the age.

The view of the harvest in Rev. 14:14-20, seems to be that which was not due until Christ had entered on His kingly office. Here He is brought to view as a *crowned* Reaper, though when John sees Him walking among the seven candlesticks, representing His ministry during the gospel age, He has no crown. Rev. 1. This is significant. This in Rev. 14, certainly includes the day of wrath, and yet in some sense the age had ended when Christ took the position of royalty. The same view is presented by the prophet Isaiah 63:1-6. And the gathering of the redeemed is here also associated with the day of wrath. "For the day of vengeance is in mine heart, and the year of my redeemed is come." Verse 4.

In view of these facts there must be a sense in which the dispensations lap, and another sense in which they do not. With the former in view the Jewish dispensation reached to A. D., 70, and the gospel dispensation, which in either case began at the cross, reaches to A. D., 1914. But in the sense marked by the prophetic outline in this chapter, the Jewish dispensation ended at the cross, and the gospel dispensation ended in A.D., 1878.* This latter view of the case is beautifully illustrated

* The thirty-seven years in either case may be considered as an extension of favor showing the long-suffering of God. Then He saved the "remnant" out of the rejected house. Rom. 9:27-29; 11:1-5. Now He will gather all the wheat, or save His people out of Babylon ere she falls to rise no more. Rev. 18:4, 21.

by the two cherubim overshadowing the mercy-seat. They do not lap. This is an important point, for every jot and tittle of the law must be fulfilled. If these lapped, it would represent the lap of the dispensations. But as they only touch each other, there must be a sense, in which the two dispensations do the same. The two cherubim are a beautiful type of the Jewish and gospel Churches, and of the two equal periods of eighteen hundred and forty-five years. They were made with wings extending from wall to wall, and meeting in the middle at the mercy-seat. I Kings 6:27. They looked inward toward the mercy-seat. Exod. 25:20.

The mercy-seat was the meeting place between God and man. Verse 22. This is clearly a type of Christ. He is our Mercy-Seat, and meeting place between God and man. "Whom God hath set forth to be a propitiation through faith in His blood." Rom. 3:25. The Greek word, *hilasterion*, here rendered propitiation, is in the Emphatic Diaglott rendered mercy-seat. The same word occurs in Hebrews 9:5, and is rendered mercy-seat in our common version. Christ is the Mercy-Seat for both the Jewish and gospel Churches, and His death on the cross is the central point, the point of reconciliation. Rom. 5:10, and Eph. 2:13-18. The one cherub clearly represents the Jewish Church looking forward through the types of the Old Testament, to the death of Christ, and the other cherub represents the gospel Church looking back to the same point by faith, assisted by the simple and appropriate ordinance of the Lord's Supper. "This do in remembrance of me." "This is my body which is broken for you." "As oft as ye do it, ye do shew forth the Lord's death till He come."*

Seeing the relation of the two Churches to each other, and to the cross, as represented by the cherubim, the fact of their *equality* has force. "Both the cherubim were of one measure and one size." I Kings 6:25. This feature of the law is not

*An objection is made to this view of the cherubim representing the two dispensations because the cherubim were in the most holy. But even there their relation to the cross is preserved. Lev. 16:14, 15 tells us that the blood was sprinkled on the mercy-seat eastward, and before the mercy-seat,—thus making a *bloody cross* between the cherubim. This is the relation of the cross of Christ to the two dispensations. The one on earth shows the sacrifice *complete*, and the one in heaven shows the sacrifice *accepted*.

to be overlooked more than others. Were there no prophetic facts and numbers by which to prove the equality, this might of itself suggest it, though in that case it would not be so strong. But having the prophetic argument, the cherubim *illustrate* the equality of the dispensations. Another point which adds beauty and interest to this type is that the cherubim were made of olive wood. 1 Kings 6: 23. The olive tree was to them the source of oil for light; so these cherubim fitly represent God's two witnesses to the people, the Old and New Testaments;—not the books simply which are called by these names, but the two dispensations of truth. The fact that the first cherub, representing the first witness, which is an embodiment of all the types of the Old Testament, looked inward to the central point, proves that the death on the cross was the anti-type of those types, and not Christ's coming down from heaven, as some teach.

Some are expecting two persons to fulfill the work of the two witnesses, (Rev. 11: 3 and onward) but the Lord says, "I receive not testimony from man." John 5: 34. He also adds, "Search the scriptures; for they are they which testify of me." Verse 39. The Old Testament was all that was then written, but the New Testament also testifies of Christ, and those who can see the gospel in type and prophecy, or that the New was in the Old as a kernel in a shell, will see the fullness of Christ's statement. In view of these facts, who can look for two personal witnesses? How can two men be "two olive trees, and the two candlesticks, standing before the God of the whole earth?" Rev. 11: 4, and Zech. 4. Whoever maintains this does not himself believe that the language is literal. Two men are infinitely inferior, as witnesses, to the Lord's two Testaments. The oil of truth comes by the word of the Lord and the aid of the Spirit of truth.

The two phases of the truth are clearly illustrated by the two equal dispensations. The Jewish dispensation is a pattern of the gospel dispensation. This has been seen in part by many Christians. The writer's attention was first called to the progressive development of the plan of God by reading a little work entitled "The Philosophy of the Plan of Salvation, by an

American Citizen." But when he saw several years later in the writings of another the element of time here presented, the subject began at once to loom up in beautiful form, and many parallels not before thought of became apparent. He has never ceased to be grateful to the Lord for these things, nor to honour, for their work's sake, the vessels by which the Lord gave him the truth.

The parallels are really wonderful. It is to be observed, that there are both a parallel and a contrast; that is, the corresponding facts are brought to view on opposite planes,—natural things in the Jewish age representing spiritual things in the gospel age. This parallelism seems to hold good in many respects even in the thirty-seven years' extension, at the end of either age, though from the death of Christ to the destruction of Jerusalem was really the beginning of the Spirit dispensation, and *this* extension is into the millennial age, which is no less spiritual, so that we have not the same warrant to expect a contrast. The parallel of *time* holds good, and as the Jewish Church was disposed of there, so the gospel Church is disposed of here. The burning of the chaff was just as figurative there as is the burning of the tares here, and the means by which the remnant was saved then was the advanced light, and the same will be true here.

There were doubtless some things there which have no parallel here, and some things here which had no pattern there. For instance, the wonderful manifestation of miraculous power in the early Church has no parallel here as yet; and the peculiar trial, the inspection of guests and the casting out of one without a wedding garment, seems to have had no pattern there. First the natural and afterward the spiritual is not so clearly applicable to the thirty-seven years' extension, as to the two periods of eighteen hundred and forty-five years, as represented by the two cherubim.

The Jewish dispensation dated from the death of Jacob, and the gospel dispensation from the death of Christ. Jacob is in some respects a type of Christ. Jacob had twelve sons on which the twelve tribes of Israel were based, and Christ had twelve apostles, which are associated with the foundation of

the gospel Church. Eph. 2:20. In another figure they are represented as "a crown of twelve stars," upon the head of the Church, as symbolized by a woman. Rev. 12:1. The stars are the angels or ministers of the Church. Rev. 1:20.

The law of the Jewish age was "the law of sin and death," but this has "the law of the Spirit of life in Christ Jesus." Rom. 8:2. The promises and threatenings under that related only to earthly life, but life and immortality are brought to light by the gospel. II Tim. 1:10. Their law was national, and adapted only to a mortal state, but the law of love will always be in force.* That people were "a kingdom of priests," and were constantly offering fleshly sacrifices; (Exod. 19:6) so the gospel Church are "a royal priesthood," to offer up spiritual sacrifices. I Pet. 2:5-9, and Heb. 13:15. Their circumcision was in the flesh, they being Jews in letter; but the true, or antitype, is inward, "and circumcision is in the heart, in the spirit and not in the letter, whose praise is not of men but of God." Rom 2:29; Phil. 3: 8; Col. 2:11.

It is therefore a great mistake to suppose that baptism with water took the place of circumcision. The antitype in this case is spiritual, and if baptism in any way is connected with it, only converted ones should be baptized, for infants cannot worship God in the spirit. A child on the earthly plane is a type of any person in whom the work of regeneration is begun. "Ye are all the children of God, by faith in Christ Jesus." Gal. 3: 26, 27.

Their relationship was wholly of the flesh; "We be Abraham's seed," was their boast and best recommendation; but the gospel knows "no man after the flesh." II Cor. 5: 16. It knows neither rank, wealth, ability, nationality nor denominationalism, "but a new creature." Ver. 17 and Gal. 6: 15. The possession, and "fruit of the Spirit," are the only basis and test of discipleship the New Testament knows. Rom. 8: 8-17 and Gal. 5; 18, 19. Oh that this grand fact were more fully seen.

*Whoever thinks that the decalogue was intended for an endless system of statutes, may tell us how "Thou shalt not covet thy neighbor's wife" can be applicable where they "neither marry nor are given in marriage;" (Luke 20: 34-36) or how in such a state the fifth commandment or its penalty can be in force where they cannot die any more.

Under the law they were servants; but Divine sonship is the characteristic of the gospel. They were a house of servants, over which Moses was faithful as a servant, and it is declared to be for a testimony (or type); but Christ as a Son superintends the house of sons. Heb. 3: 2-6.

These constitute the two houses of Israel. Isa. 8: 14. Even Christ took upon Himself the "form of a servant," (Phil. 2: 7) to meet the conditions and wants of man; being "made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Gal. 4: 4, 5. Even those who had light enough to receive Him when He came, were until then only servants, but He gave them "power to become the sons of God." John 1: 11, 12. The spirit of the servant is fear, engendered by the law from Sinai, (Gal. 4: 24 and Heb. 12: 18-21) but "ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba,—Father." Rom. 8: 15. "Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ." Gal. 4: 6, 7. For these reasons the *Fatherhood* of God is essentially a New Testament idea.

The distinction of "children of the flesh," and "children of the promise," as related to Isaac and Christ, is made very prominent in the New Testament. This has a direct bearing on the subject of our inheritance. There are two kingdoms, two Jerusalems and to inheritances, all related to each other as the natural and the spiritual. "Cast out the bond-woman and her son; for the son of the bond-woman shall not be heir with the son of the free woman. So then, brethren, we are not the children of the bond-woman, but of the free." Gal. 4: 30, 31. Many who see the clear distinction between Isaac and Christ, can not apply the same rule to the inheritance, and are therefore expecting an earthly inheritance. They expect to "plant vineyards and eat the fruit of them;" and all kindred promises that will be fulfilled on the nations in the restored state, they apply to themselves.

The saints are to be made like Christ and the angels. Just imagine such glorious beings as appeared to Daniel and John, who were like the lightning in motion, appearance and work,

digging in the ground, as a means of support. There is nothing dishonourable in such work, but it pertains to earthly conditions, while such heavenly beings could speak or think, and the work would be done, as Christ turned water into wine, and fed the thousands. Their city is one which man could not build, but "whose builder and maker is God," and their country is not earthly but heavenly. Heb. 11: 10-16. It may not fully appear as yet what a spiritual or heavenly country is, as "it doth not yet appear what we shall be, but we know that we shall be like Him;" (I John 3: 2) and the home will be adapted to the heavenly condition.

There is a sense in which the saints shall inherit the earth, as they "shall inherit [or possess] all things." Rev. 21; 7. "All things are yours." And they shall have universal dominion, and reign on [or over] the earth. Rev. 5: 10. But this is very different from living on the earth, or tilling the ground. A prince may inherit Great Britain, Canada, and the islands of the ocean, and never set foot outside of his home. The dominion is his, but the people under him own and cultivate the land and enjoy the fruit of their labors. The earthly is a type of the heavenly.

There are two captivities, under two Babylons, literal and mystic. Here of course the progression is from bad to worse, instead of from good to better, as both Babylons are the oppressors of God's people. But the law of type and antitype holds good. Babylon sat upon the literal river Euphrates, which was its source of revenue and strength; so "Mystery, Babylon the Great," is seated upon many waters, which are its support. Rev. 17: 15. From this fact we know that the mystic Euphrates cannot refer to Turkey, for the Mohammedans never supported the Church of Rome, nor any of her daughters, but it must refer to the "Christian" nations. Literal Babylon fell by Euphrates being dried up, and so the mystic Babylon will fall. Rev. 16: 12. The same prophecies point to both, having only a partial fulfillment in the type. Isa. 44: 27, 28, Jer. 50: 38 and 51: 32. The drying in the type, was by turning the waters into a new channel, and when all the Christian nations of Europe

have wholly withdrawn their support from Babylon, she must go down to rise no more. Rev. 18 : 21.

The Lord's typical people served Babylon for many years, and afterwards were called out, but many idolatrous customs came with them. The Lord says of mystic Babylon: "Come out of her my people." Rev. 18 : 4. This so far as leaving the mother Church is concerned may have begun at the Lutheran Reformation, but the Protestant Churches have merited to a great extent, the title of daughters of Rome, by the Babylonish customs and idolatries which they brought with them. We are warned not to worship the beast, nor his image nor receive his mark (characteristics). Rev. 14 : 9 and 15 : 2.

The Jewish dispensation ended, in one sense, with the first advent, or presence of Christ in the flesh, though His work for that nation extended, as we have seen, thirty-seven years into the new dispensation. So the gospel dispensation ends in the same sense, with the presence of Christ in a spiritual body, and His work for the gospel Church extends thirty-seven years after He enters the office of King. Both end with a harvest, as has been shown. Christ in the flesh was the Lord of that harvest (Matt. 9 : 38,) and the apostles were the under-reapers. John 4 : 35-38. In this harvest spiritual beings—Christ and the angels—are the reapers. Matt. 13 : 30, 39; Rev. 14 : 14-20. All this, concerning the manner of the two comings, and the two harvests, is in perfect keeping with the contrast between the two dispensations. Both are real and personal, but one is fleshly and the other is spiritual. It has been shown, that there were three stages of the first advent: first as a Babe, thirty years later as Bridegroom and Reaper, and three and a half years later still as King, and it is evident from prophecy, and the parallelism, that the first advent with its three stages was designed as a pattern of the second advent and its three corresponding stages.

Reasons will be, or have been given, that Christ took the first step of the second advent—leaving the most holy place—in the Autumn of 1844; that He tarried thirty years, and took the second step in the Autumn of 1874. The reason for fixing upon this later date will be understood by all who appreciate

the evidence of the "Jubilee Cycles" and the days of Daniel 12th. The equality of these dispensations, with the law of correspondence between them, is our reason for believing that Christ entered upon the office of King in the Spring of 1878, confirmed as it is by the Anglo-Turkish treaty of that year, and the consequent beginning of legal favor to Israel. The Autumn of 1844 is the parallel to the time of His birth; the Autumn of 1874 agrees with the time of His baptism; and the Spring of 1875 meets the time of His death, just before which He rode into Jerusalem as their King. Between the first and second stages in each, is a tarrying of thirty years, and between the second and third stages in each is a period of three years and a half. From the death of Jacob to the birth of Christ was eighteen hundred and eleven years and six months. And from the death of Christ where this dispensation began, to the Autumn of 1844 is an equal period. So with this view the dispensations are equal in every part. The first is the pattern of the second, and the first advent completes the pattern. The visible is the pattern of the invisible. They walked by sight, but we must walk by faith. But the evidence of the truth of this position, to those who appreciate prophetic harmony more than mere wonderful sight-seeing, is greater than that upon which His presence in the flesh was based. Jesus said, "Blessed are your eyes for they see;" and if it was blessed to live then, how much more so to live now. "Blessed is he that waiteth and cometh," (Dan. 12:12) is realized by all who enjoy the present light. The blessing in either case is light. Jesus also said, "Blessed are they which have not seen and yet have believed."

The proclamation of the visible presence of Christ was confined to three years and a half, and to only a portion of the Jewish nation, and wherever it was preached, "there was a division among the people because of Him." John 7:43. Some believed, and others did not; and those who did not were inclined to disfellowship, or cast out of the synagogue, all who believed. The proclamation of His presence in a spiritual body, and therefore invisible to mortals, was in like manner made in the three years and a half, and to only a portion of the

gospel Church, and the effect wherever it was preached was the same. Some accepted and others rejected. Those who preached it were blamed for making division, but the disbelieving were the only ones, so far as known, who ever seemed disposed to disfellowship or "smite their fellow servants." Matt. 24:49. The proclamation was: "The tarrying is past, the Bridegroom no longer delays, and the harvest has begun." This was presented as "meat in due season" to the household; (verse 45) but the opposers—and often in a bitter spirit—said: "It is not true, He has not come in any sense;" which seemed to fulfill verse 48—"My Lord delayeth His coming." Of course He delayed or tarried if He had not come, and it would not be the work of an evil servant to say He delayed, if that were true.

The facts connected with the proclamation, the prophetic arguments and the parallelism all combine to prove our position true. It should be known too, that as there was an awakening and expectation among the people at the time of Christ's birth, so there was in 1844. Both were followed by a tarrying of thirty years, and a settling down, to be roused again in connection with the beginning of the harvest. This first expectation, the disappointment, the slumbering and sleeping and final awakening at the harvest, and the consequent receiving of Christ,—in short, the history of this movement is a clear fulfillment of the parable of the ten virgins. Matt. 25: 1-10.

At the end of His ministry of three and a half years Jesus left that house desolate, but the work of saving the remnant went on afterward, until, not a kernel of wheat was lost. Rom. 9: 27-29 and 11: 1-15. Only a few comparatively, had received the message before His death, but those who had received it were privileged to carry the message to others.

This double phase of the harvest seems to be foreshadowed in the law, where there were "first fruits," and then the great ingathering. These were both, of course, applicable to one season and one crop. In this also there seems to be a parallel here. Those who were "ready," or able to receive Him, before 1878, received Him, but there are thousands of Christians who have not yet heard of these things, and not one true Christian

can be left ungathered. It is the privilege of those who first learned the truth to convey it to others, and this is a great privilege. Advanced truth will be used of the Lord in ripening the wheat, and one thing seems evident, that this closing period of the last trump, which reaches to 1914, cannot pass without bringing deliverance from Babylon to the whole Church.


As the Jewish Church fell then, and the wheat was saved out of it, so Babylon, the nominal Church, falls now, and the wheat will be saved out of it. Now the building up of Zion, both earthly and heavenly, will be accomplished. The fall of Israel during that thirty-seven years, and their rise now in the same length of time, is an important fact. The outward is proceeding; why should it not confirm our faith in the invisible phase? The wonderful combinations in the two dispensations speak to us louder than a literal trumpet, proclaiming *Christ's presence as King*.



DAY DAWN.

CHAPTER XIV.

MOSES AND CHRIST.

 OSES is a type of Christ in some phases of His work. This is usually admitted, but its fullness is not always seen. We say in *some* phases of Christ's work, because all types do not foreshadow the same things. Each parable, prophetic period and type seems to have a point peculiar to itself. Adam as a type, for instance, does not teach the pre-existence of Christ, but Moses does. The same is true of other points. When Moses wrote of Himself, in many instances he was writing of Christ. Of course, all the incidents in the life of any one who is a type of Christ are not applicable. In tracing the points of resemblance, we are governed by the revealed facts in relation to Christ and His work. Aside from what seems thus clearly revealed, when any one asks what this or that in the life of Adam or Moses foreshadows, our answer is, "We do not know; perhaps nothing." But it is not improbable that it may yet appear that much more is allegorical in the lives of Bible characters than has yet been seen.

Whoever denies the allegorical or typical character of Moses' writings, is referred to Christ. He says: "Moses wrote of me." John 5: 46. And yet Moses said nothing directly about Christ. What! did he not say, "A Prophet shall the Lord your God raise up unto you of your brethren like unto me?" Oh, yes; and this is perhaps the nearest to a direct mention of Christ in all his writings. But he did not *say* Christ; it is admitted he *meant* Christ, but how could we be sure of this,

were it not for the Spirit's application in Acts 3:22, given above? It proves, too, that Moses was the type—"like unto me." The object of this chapter is to trace the resemblance. The type will at least illustrate the truth elsewhere taught.

The reader may see in this type, the pre-existence of Christ, His great love and condescension in leaving the glory He had with His Father and taking the form of a servant. He may see the two advents of Christ in their relation to the house of Israel;—the first in weakness as a man, and being rejected, the second in power and glory, as God, at which he delivers them. He may see the equality of the "Two Dispensations" illustrated, and the work of getting a wife between the two advents; the process of delivering Israel after the double is complete; and the day of wrath with its plagues, during, and by means of which, both houses of Israel are to be delivered.

Some see difficulty in the way of believing in the personal pre-existence of Christ, and have endeavored to explain it away; but greater difficulties, to the writer's mind, stand in the way of accepting any other view. He does not mean that Jesus in His human nature as son of Mary had a pre-existence, but He that "*took upon Him the seed of Abraham*, (Heb. 2:16,) and so "*took upon Him the form of a servant*," (Phil. 2:7,) must have had a previous existence. He does not attempt to explain the philosophy of either that existence or the incarnation, but believes the facts. Jesus *says* He came down from heaven. John 6:33, 38, 50, 51, 62.

The Bible does not teach that Christ left Himself, or the *life* He had with the Father, but the *glory* of that life. "Glorify thou me with thine own self, with the glory I had with thee before the world was." John 17:5. The coming down and going up were of the same One, but the changes were in His *condition*. That Christ when on earth was merely a perfect human being seems contrary to the plain teaching of the New Testament. As a human being, He did not come down from heaven; but it is said of Him: "No man hath ascended up to heaven, but He that *came down from heaven*, even the Son of man which is in heaven." John 3:13. Jesus says, "I came forth from the Father, and am come into the world; again I leave the world and go to the Father." John 16:28. "His dis-

ciples said unto Him: Lo now, speakest thou plainly, and speakest no parable." Verse 29. So rather than deny His pre-existence, because it is mysterious, it is better to confess what the scriptures teach: "That no man knoweth who the Son is, but the Father [knows], and no man knoweth the Father, but the Son, and he to whom the Son will reveal Him." Matt. 11:27. The mission of the Son is to reveal the Father, but the Son does not as fully reveal Himself.

Lose sight of His pre-existence, and the love and condescension of Christ are belittled, if not ignored, and one important motive to repentance is lost. He who was rich, became poor that we might be rich. II Cor. 8:9. His coming to earth was not His death, but He took our nature that He might die. Heb. 2:9, 14-16. This great fact is illustrated by the type of Moses. Why else was Moses adopted into the family of Pharaoh, and placed in royal honors, but that he might *choose* to leave the glory he had with his father, and to suffer affliction for his people;—"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward." Heb. 11:24-26. How like Jesus, accepting poverty for man's sake, that He might redeem him. Though Lord of all, "He had not where to lay His head." Great condescension! Wondrous love!

Christ's coming was to His own people, and they received Him not. John 1:11. This was clearly so with Moses. Exod. 2. The object of both was to deliver Israel. Moses supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. Acts 7:25. The offer made by Moses was to only a few, and so it was with Christ. Why the Lord saw fit in either case to let the fate of a nation rest for a time on the action of a few, may not be understood, but it was so. Both came in weakness, and there was nothing that seemed desirable in them, to those to whom they were offered. They were both "despised and rejected of men." Isa. 53. Of Moses it was said, "Who made thee a ruler and a judge over us?" Exod. 2:41. And the spirit of the general treatment of Christ by His own brethren is expressed in this, "We will not have this man to reign over us;" (Luke 19:14.) "We

have no king but Cæsar;" (John 19: 15.) "Crucify him, crucify him." Luke 23: 21.

Moses had to flee for his life; (Exod. 2: 15) Christ actually died. The people were left desolate, and allowed to suffer on in bondage,—their deliverance being postponed until Moses returned; so Christ said, "Behold your house is left unto you desolate, for verily I say unto you, ye shall see me no more until ye shall say, Blessed is he that cometh in the name of the Lord." Matt. 23: 38, 39. In this type the death of Christ is not made so prominent as in the falling asleep of Adam, but its place in the plan is recognized in the case of Adam, Isaac, Moses and Joseph. During the interval between his leaving them and his return to deliver them, Moses took him a wife,—a Gentile, an Ethiopian. Exod. 2: 21, and Num. 12: 1. So during the suspension of Israel Christ gets His wife, taken out from among the Gentiles. The color of Moses' wife may indicate the darkness of sin wherein Christ's own are found, and from which they are elevated. Some ridicule the idea of Christ taking a *Gentile* wife, saying that the Church was to be made up only of Israelites scattered *among* Gentiles. Should not such persons take warning from the case of Aaron and Miriam speaking against Moses because of his Gentile wife. Num. 12: 1. Nothing is clearer than the teaching of the New Testament, that the Church is largely made up of Gentiles. Rom. 9: 30. Jew and Greek are equal under the gospel, (Rom. 10: 12) but the circumstances have been much in favor of the Gentiles. Of course, on becoming Christians, such national distinctions cease. Gal. 3: 28. This is due to the fact that Christ Himself, though a Jew in the flesh, lost that relationship when He was born of the Spirit. What is true of the Head must be true of the body. II Cor. 5: 16, 17.

At the first coming of Moses, he was forty years of age, and at the end of a second period of forty years, he came the second time. Acts 7: 23-30. The "Two Dispensations" show that the two periods are equal, at the end of which Christ makes His first and second advents, and that the deliverance of Israel is due *after* the "double" is complete. Could any fact be more clearly illustrated by a type than this? The writer is not *making* types, but believes God arranged them so. This

type treats of Christ in relation to the fleshly Israel, the object being to deliver them out of bondage, but as they were a shadow of the gospel Church, who are in bondage to Babylon *religiously* as the Jews are *politically*, the same type foreshadows the deliverance of both; and the restoration of Israel and the deliverance of the Church are both due in this same incoming day of wrath upon the oppressors. The restoration of Israel means the re-establishment of that system which is a type of the true gospel Church. During the greater part of the gospel age, but especially since the union of Church and State, Christians have mostly been in bondage to this mixed, or Babylonish power. As Israel was in Egypt and was oppressed; so the Church has been, and is, in Babylon; and Israel never served Egypt half so slavishly, and yet willingly, as Christians submit themselves to the doctrines and practices of Rome.

The object of the coming of Christ—as the antitype of Moses—so far as pertains to the Church, is to deliver her out of this bondage to Babylon, that is, bring her back to the simplicity of the New Testament faith and practice, and so set her up that the ideal of her purity and power, as taught by Christ and the apostles, may be realized and manifested, so that the nations will be compelled to come in, and bow to the sceptre of Jesus the rightful King.

This deliverance is expressed in Rev. 15:2 as having gotten “the victory over the beast, and over his image, and over his mark, and over the number of his name.” These are the characteristics of Babylon. The victors are said to stand on “*as it were* a sea of glass, mingled with fire;” and “having the harps of God,”—the Bible without the traditions,—“they sing the song of Moses the servant of God, and the song of the Lamb.” They will see the beautiful relation between Moses and Christ, and the great plan of salvation as taught by Moses and the prophets,—“The Gospel in Type and Prophecy;” and when the nations see that victory, and hear that harmonious song, they too will come and worship before the Lord; for His judgments [righteous and marvellous acts] are made manifest. This is the revealed result. Verse 4.

That this victory or deliverance of the Church is foreshadowed by the deliverance of Israel out of bondage, is confirmed

by the fact that in either case there is a series of plagues of which the seven last came then upon Egypt after Israel was separated, resulting in the oppressors being overwhelmed; and so the seven last plagues come on the oppressors down here after the oppressed are free. Rev. 16. Seven last, implies that others preceded them, but how many is not stated. But by looking over the record given in Exodus, it is seen that there were ten plagues, the first three of which came on Israel and Egypt,—the oppressed and the oppressor,—alike. These three resulted in, or were immediately followed by the separation of Israel, and their consequent exemption from the seven last plagues. These three were,—first, the waters turning to blood; second, the frogs; and third, the lice. Exod. 7:19; 8:5, 16.*

The fourth, or the first of these seven last, was flies, (verse 21) but when it were threatened, the separation and exemption of Israel was promised, (verses 22,24:) "And I will sever in that day the land of Goshen, in which my people dwell, that no swarms of flies shall be there; * * and I will put a division between my people and thy people." So it may be truly said that Israel was saved both by and from judgments.

This separation, when applied to the Church, means the same as to come out of Babylon,—leave all her doctrines and sins,—and all who obey the call [all true Christians will] will escape her plagues, the seven last. Rev. 18:4.

This bondage to Babylon is the cause of a terrible defilement of the Christian's garments. When the Lord receives a sinner and justifies him,—reckons him clean,—it is under the condition of breaking away from sin, and living for God and holiness, which includes a separation from the world. The Lord represents him then as clothed with white; and the business of his life is to avoid defilement, (Heb. 12:15) or to "keep himself unspotted from the world." James 1:27. These are samples. But instead of thus living, setting their affec-

* It is not difficult to see the spirit of that first plague in the fact that in these days so many turn away with loathing from the teachings which in the past they considered as the waters of life, and seek truth anywhere rather than in the usual channels. The second plague—the frogs—may represent the consequent tendency to spiritualism, or seeking to the dead. Isa. 8:19, 20; Rev. 16:13, 14. The third plague—the lice—may represent the operation of spiritual, and corresponding earthly, vampires. Let these operations be manifest in the nominal Church as they have been for a time in the world, and the true Christians will soon be separated.

tions above, and keeping the eye on the high mark, the mass or "the great multitude" are "conformed to this world," (Rom. 12: 2) have their garments "spotted with the flesh," and are in bondage to Babylon. And it is evident that the worldly manners and associations of the nominal churches (Babylon,—mother and daughters. Rev. 17:5) have taken such a hold on even the Christians that are in those systems, that nothing short of a terrible shaking, or trouble of some kind, will cause them to come out. But God will save His people; He will not be satisfied while even one of a hundred is out from the true fold, which is not a human arrangement, but is gathered by the Spirit to the name of Jesus. He will bring them out by "a great tribulation,"—as represented by the three plagues,—and they will wash their defiled robes, and make them white. Rev. 7: 9-17.

To separate from the elements of corruption and filth is to be washed, but if they had not gone into such associations their robes would not have been defiled, and therefore would not have needed washing. The Lord never gives His children filthy garments to begin with. They are first clean, then defiled, and then made clean again by the trouble—or "great tribulation."

When Israel was separated they were protected, but the Egyptians fell. Here in the antitype, after the people of God, who are now in Babylon, have come out, and so are washed clean from all her sins and errors, making the Lord alone their trust, the ninety-first Psalm will doubtless find an ample fulfillment. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling." Verse 10. The whole Psalm will bear reading in this connection. The exemption in Goshen is clearly a type of this wonderful condition.

While this victorious host of the Lord are separated from Babylon, and yet are in the flesh, they are not actually "on the sea of glass, like unto crystal" which is "before the throne," (Rev. 4: 6) for that is in the second apartment or "holy," into which flesh or "the natural man" cannot enter. That "before the throne" means in the holy, and not in either the "most holy" or the "court" is shown by the position of the "golden altar." Rev. 8: 3. As the saints are now counted in the holy,

while actually in the court; so then, when "the great multitude" are clean, they are said to be on "*as it were* a sea of glass," but it is "mingled with fire"—[judgments.] Rev. 15: 2. But what they are then counted as having, or "*as it were*,"—they will, in due time, have in reality, (Rev. 7: 15-17) and it will be "clear as crystal," instead of being "mingled with fire." The difference between the saints, or "the little flock,"—who are not in Babylon when the gathering of the saints takes place, and do not need this washing, because they are "not defiled with women,"—corrupt churches, (Rev. 14: 4,)—and the "great multitude,"—who are thus defiled and do need the washing—is that the little company are to be kings and priests, sit with Christ in His throne, and reign with Him, (Rev. 2: 26, 27; 3: 21; 5: 10) while the great multitude are to be before the throne and serve Him day and night in His temple. Rev. 7: 15. Let not this distinction be ignored nor overlooked. (See "Unity and Variety of the Church.")

The unity of Israel represents and illustrates the unity of the Church. When the Lord appeared to Moses in the bush at the end of the two equal periods, it was not to save or deliver Aaron alone—"the *saint* of the Lord," (Ps. 106: 16,) but to deliver Israel; so when Christ comes, it is not merely to deliver a few—"the little flock" of saints, as represented by Aaron, but the great multitude who are in bondage. If this could be seen it would enlarge the view and the hearts of many. "For I have surely seen the affliction of my people, which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows, and I am come down to deliver them." Exod. 2: 7, 8.

This view does not shut out the special honor of the saints. Moses did not go alone to deliver Israel; Aaron "the saint" went with him. Exod. 4: 14-17. "And the Lord said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him." Verse 27. This seems to be a type of the saints being caught up to the mount; or "hill of God,"—the holy place. Ps. 24: 3. By Moses and Aaron together the signs were wrought, all the plagues were administered, Israel was delivered and the oppressor crushed. "This honour have all the saints." Ps. 149: 9. So it is evident that as

a means to the deliverance of "the great multitude," "the little flock" is exalted first. And it seems that the going up to meet Christ to take a place with Him in His throne, for the exercise of power cannot be far distant, to say the least.

This establishment of the body of Christ as the light and saving power of the coming ages, involves the resurrection of the overcomers of the past. They seem to be the connecting link, so to speak, between the Head and the lower members of the body. The Church is united or married to the King of kings, through their agency, as the whole Papal Church were united to the State, through the agency of the leading spirits, who assumed control as lords over the heritage. The counterfeit resembles the real.

It is worthy of notice that when the Lord appeared in the burning bush for the deliverance of Israel, He taught Moses concerning the resurrection. So says our Saviour. Luke 20: 37,38. But why did the Lord use that particular time to speak of the resurrection? It was at the end of the two equal periods, which in the antitype reaches into the harvest of the gospel age. Does it not show that the resurrection of some is, due near the beginning of this harvest? "Go thy way till the end [harvest] be; for thou shalt rest and stand in thy lot at the end of the days." Dan. 12:13. The harvest is introduced by, and is therefore at the end of the days. During this harvest, or transition period, both Jerusalems are to be built up. The old will be restored; and the new will be composed of all the Church, each member in the proper place,—the place for which ability and life have fitted him.

As Aaron went up and received power with Moses, before the deliverance of the rest of Israel; so the saints go up and receive power, before the deliverance and proper placing of the Church for service. The throne of this city is set first. Rev. 4:2. It gathers to itself as a nucleus. The kingdom of God is to be as a stone at first, and then grow until it becomes a great mountain. Dan. 2:34,35. The mortal phase of the Church at any time has represented the body on earth; so the kings and priests exalted to the throne will represent the same body, in heaven. When Babylon falls, "the

holy apostles and prophets" at least, are present as witnesses and rejoice. Rev. 18:20.

These facts will show that Aaron represents the saints, and that as he went up to meet Moses before, and in order to the deliverance of Israel and the overthrow of Egypt; so the saints will meet Christ before, and in order to the deliverance of the Church and the overthrow of Babylon. The last act in that great picture was the power or army of Egypt, sinking into the Red sea, and the victors singing the song of deliverance on the other shore. So here Babylon goes down like a millstone to rise no more, (Rev. 18:21) and the victors sing the song of Moses and the Lamb. Rev. 15:1-4.

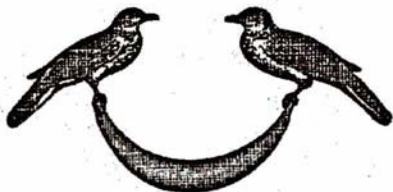
This execution of judgment by Christ and the saints, is necessary for the deliverance of Israel now from her political bondage to the nations, as well as for the deliverance of the Church from religious bondage. As Israel is a type of the Church, some have thought the work of Christ here could only have reference to the Church. Such are apt to ignore the restoration of Israel entirely. But restored Israel will be a type still. There are three classes to be dealt with—Israel, the nations (Gentiles) and the Church of God. The relation of Christ to Israel as their deliverer, (Rom. 11:26) as well as being the Saviour of the body, together with all the evidence that both are to be exalted, each to its proper place, at the same time, confirms the idea of the presence of Christ in the official relation of King, because the incipient stage of the work for Israel is begun.

At the first coming He left them desolate and died; now He comes to restore them, and to establish His kingdom and reign. Unwilling as the proud Gentile powers are to give up their hold of Jerusalem and the people, they must yield; and Israel will not go out empty handed. They are the money kings of the world in spite of the oppression of their enemies. Their wealth as they go, and something of the manner of gaining it, may be suggested by the manner of obtaining the jewels on leaving Egypt. Exod. 12:35,36.

"According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things. The nations shall see and be confounded at all their might." Micah.7:15-17.

This confirms the claim that what happened then foreshadows what is coming now. And it seems certain that terror shall seize upon the nations because of the plagues. The exact manner of their fulfillment may be better understood as they come along. But the Saviour Himself shows that the trouble will be so great that "men's hearts [will be] failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven [the ruling evil powers] shall be shaken." Luke 21:26.

When the storm is past, Jerusalem shall be a praise in all the earth. The Lord reigns!



DAY DAWN.



CHAPTER XV.

THE TWENTY-THREE HUNDRED DAYS.

THESE days of Daniel 8: 14 represent years, as in other prophetic numbers. The application of this number was the basis of the 1848-4 movement. The writer will not vouch for the absolute accuracy of that application, though he believes it was substantially correct. The movement based upon it was, and that too without their knowing it, an exact parallel to the movement at the birth of Christ. There were other arguments, partially developed, used with it, but this was fundamental.

The key to this argument is the "seventy weeks" of Daniel 9: 24. That the angel gave this for a key seems too clear to be denied. Daniel had the vision of the three beasts, and the time was associated with it. Dan. 8: 1-14. He sought for the meaning and the angel came to explain. To this angel, in the form of a man, came the instruction, "Gabriel, make this man to understand the vision." Verses 15, 16. At that vision he showed the three beasts to be the governments of Medo-Persia, Grecia and Rome. He explained all but the time. That part remained shut up for a time and none understood it. Verses 26, 27. Daniel was not satisfied; so he prayed for light until the angel returned. Dan. 9: 21. He said, "Oh Daniel, I am now come to give thee skill and understanding. * * * For thou art greatly beloved: therefore understand the matter, and consider the vision." Verses 22, 23. God makes known His counsels to His beloved. The angel directed Daniel's mind back to the vision which, all but the time, he had explained. At this

visit he deals with the time only. This shows that what follows is the key to the understanding of the twenty-three hundred days. "Seventy weeks are determined upon thy people, and upon thy holy city," for the accomplishment of things specified. Verse 24.

Daniel's people are the Jews, and his holy city was Jerusalem, while God dwelt in it. Aside from its being the typical dwelling place of God, it was no more holy than any other place. The seventy weeks determined on the Jews and Jerusalem were the first part of the period mentioned in the vision, and reach to or about the time of the cross. That the things mentioned in reference to making an end of sin, making reconciliation for iniquity, etc., were fulfilled by the Saviour at the first advent, the New Testament clearly teaches, and the Church of Christ has always believed.

The modern attempt to make the seventy weeks reach to the destruction of Jerusalem seems weak. According to the promise of the Spirit, prophecy should be understood by a leading part of the Church of Christ, when it is fulfilled. On this principle the modern notion is an innovation. The time here is the basis of the first advent. The best evidence that Jesus was the Messiah lies in the fact that he came at the time appointed, and did the work foretold. The time which was the basis of His first coming is also the key to the time of His second coming. Some have attempted to make several distinct periods of these weeks. There are seven, sixty-two and one. Verses 25, 27. These make the seventy, and to make out that they are different periods, without relation to each other, seems desperate.

"From the going forth [*i. e.* from the execution] of the commandment to restore and build Jerusalem unto Messiah the Prince" are sixty-nine weeks, or four hundred and eighty-three years. This reached to the baptism of Jesus. Messiah means anointed, and Jesus was anointed with the Holy Spirit at His baptism and the entrance of His ministry. This is confirmed by the first proclamation of Jesus, "The time is fulfilled; the kingdom of heaven is at hand; repent, and believe the good news." Mark 1:15. Only one week of the seventy remained to be fulfilled after the baptism of Jesus. If Christ's ministry

was, as some suppose, seven years long, then the seventy weeks ended exactly at the cross, or in A. D. 33. This was the premise of the 1843-4 movement, and the problem was a simple one; so simple that it had mighty power. Seventy weeks equal 490 years, reckoning a day for a year; 2800 minus 490 equals 1810, and 33 plus 1810 equals 1843. That showed that there were two parts to the long period; the first, or 490 years, measuring the last part of the Jewish dispensation, and ending in A. D. 33; the second, or 1810 years, reaching from the cross to 1843. In the movement, they were carried forward to 1844 by certain types of the law.

With the idea in their minds that Christ was to come openly and visibly at the end of those days, who that would think at all, could resist the conviction that He would come at that time? Had they understood the *manner* of His coming, of course they would not have been disappointed, and the Saviour's prophecy of the virgins would not have been fulfilled.

The point of obscurity in that time argument, is in the length of Christ's ministry. It is usually admitted that He preached only three years and six months instead of seven years, and that He was "cut off," (verse 26) thus making "the sacrifice and the oblation to cease" "in the midst of the week." Verse 27. This would leave three and a half years of the seventieth week to be fulfilled after the cross, and would of course extend the time that much farther. But it is a peculiar fact that the *work* set apart for that seventy weeks was finished in the middle of the week. Then the vail of the temple was rent, showing that God's presence no longer dwelt there, and therefore Jerusalem ceased to be the holy city. Then the Saviour left their house desolate, and no longer gave them favor as a nation. Since the cross, God's dwelling place has been the gospel Church. It is clear that the second phase of work began three years and a half sooner than was contemplated, so far as the prophecy is concerned; and unless the gospel work is made as much longer, as that was made shorter, it should be measured from the cross, and end in 1843, as before reckoned. It seems that the Lord permitted that obscurity, and that practically they measured from the right place, as

1810 years of the gospel work was included in the period. The *time* went on, but the *work* changed, and this is the point of practical value.

If it be said that because the Lord set apart seventy weeks for a specific work, He must therefore use the full period for that work, those who say it must settle it with the Lord. The facts and the statements of the word, are against the claim, "Esaías also crieth concerning Israel: Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved; For He will FINISH THE WORK, and *cut it short* in righteousness, [an act of righteous judgment] because a short work will the Lord make upon the earth." Rom. 9: 27, 28. Jesus said He came to finish His Father's work; (John 4: 34) and at the close of His ministry in the flesh, He said "I have finished the work which thou gavest me to do." John 17: 4. Now it could have been finished, but it could not have been both finished and *cut short*, if the whole time had been filled with that work. Paul makes it plain by the context that the finishing and cutting short were due then. "Except the Lord of Sabaoth had left us a seed [remnant] we had been as Sodom and Gomorrha." Rom. 9: 29.

The saving work after the resurrection was not with the house of Israel, or Daniel's people, but with a *remnant*, only, "which He foreknew." Rom. 11: 2. He had given up that house, and began to build another on a new Foundation. That was a house of servants; this is a house of sons. As great a contrast exists as between Moses and Christ. Heb. 3: 1-6. Paul says the case of Elias is in point. All seemed gone, but God had a reserve. "Even so then at this present time also, there is a remnant according to the election of grace." Rom. 11: 5.

But did not the Jews have special favor after the new age began? No; not as a house, but only the remnant in that rejected house. It is true that Jesus said they were to begin at Jerusalem, and that there was an extension of favor, and many were brought into the gospel Church that had not even heard of Jesus before His death; but this extension of favor was a very different thing from the work contemplated in the "seventy weeks," as can be seen by reading the prophecy.

Many suppose that the conversion of Cornelius and his family took place at the end of three years and a half from the crucifixion, and that this was the end of exclusive favor to the Jews. This may be true, but many students of the history of that time think that this conversion did not take place until several years later. Be that as it may, there is evidence from the Acts of the apostles, that "to the Jew first" was the rule of action long after that. By comparing Gal. 1: 18, and 2: 1, and reading the context, it will be seen that Paul took special pains to reach his brethren according to the flesh, even "privately to them of reputation," at least *seventeen years* after his own conversion. There is good reason for believing that this work of saving the remnant of Israel continued until the destruction of Jerusalem. But whether long or short, it was not in fulfillment of Daniel 9: 24. That prophecy was exhausted when Jerusalem ceased to be the *holy city*.

Some have laid much stress on this three and a half years after the cross, and have made it the basis of a supposed parallel reaching to the year 1881. They reason thus: As the Jews had *special* favor for three and a half years after the cross, at which time their house was left desolate; so the nominal gospel Church should have an equal period of favor after the Spring of 1878. So the *inference* has been that the door to the high calling closed in the Autumn of 1881.

Now it should be observed that 1844, 1874, 1878 and 1914, that is, all the other parallel points of time are each fixed by a prophetic period entirely independent of the parallels; while 1881 has no such measurement to mark it, but is thus fixed upon only by an *assumed* parallel to what is *supposed* to have taken place at the full end of the seventy weeks, or three and a half years after the cross.

But admitting the premise that the Jews, or a remnant, had *exclusive* favor for three and a half years, after the cross, and that then the gospel *began* to be preached to those outside the then nominal Church; and admitting that there has been a parallel of *exclusive* favor to the nominal gospel Church, or a remnant of them, ending in the Autumn of 1881; what can that have to do with the closing of the door to the high calling? The inference is certainly not fairly drawn from the

premises. So far as Jews were concerned, all who accepted Christ afterward were admitted to the same gospel blessings as those who accepted Him *before* the gospel turned to the Gentiles. And so far as Gentiles, or those outside of the nominal Church, were concerned, instead of *shutting them out* it was really an *opening* opportunity for them.

There was no coming of Christ at the end of that three years and a half; then if Christ *had* come in 1881 it would not have been a *parallel*. There was no change in the condition of believers at that time; then if the saints had been changed in 1881 it would not have been a *parallel*. There was no door shut at that time to prevent any from coming into the highest gospel privileges; then if the door to the high calling *was* shut in 1881, it was not a *parallel*. The only change that then occurred, admitting the premises, was giving the advanced light and privilege to a greater number than before, and if this can be proved to have a parallel here the writer for one will not object to it. He is thoroughly satisfied that no door has ever been shut, or ever will be, in such a sense as to exclude those who could see the light and were willing to obey it. (See "Ten Virgins.")

This subject of the twenty-three hundred days is given here mainly for the purpose of giving the prophetic basis of the 1843-4 movement, which is the parallel of the movement at the birth of Christ. What was first as a time argument, is given last, and that very briefly. This closes the definite time statement, so far as the present writing is concerned. It will be seen that the "Two Dispensations" is the central time argument of all presented, being framed by a combination of all the others. If such a parallelism is the result of chance, then where could we look for evidence? Let it be remembered that these things cannot be made to fit each other on the strength of any other chronology. If tried it will be found that one dispensation is too long and the other too short for parallelism.

The writer is not unaware of other views of this measurement of Dan. 8: 14, and indeed of this whole subject. But it does not seem necessary either to present or refute them. He affirms what he considers the most consistent, assured that truth will stand by its own strength, and error in due time will

fall by its own weight. It is not difficult to form a theory of this, or any other separate prophecy, but it is very difficult, yes impossible, to frame a *harmonious* theory aside from the true one. The harmony of these various arguments is the strongest evidence of their truth.

SECTION II. THE SANCTUARY.—“Then shall the sanctuary be cleansed.” Then, may mean at that time, or next in order. In some versions it is said to read “And the sanctuary shall be cleansed;” thus making the fact of the cleansing more prominent than the time. The connection seems to indicate that the cleansing was not due until after the time expired. But what sanctuary is to be cleansed? In the 1844 movement it was supposed to mean the earth, and that it would be cleansed by literal fire. This was and is the traditional idea of nearly all Christendom. Tradition clinging to truth-seekers is the cause of most of their mistakes and disappointments.

Would it not be well in attempting to learn what sanctuary is to be cleansed, to see what sanctuary was in Daniel's mind, and which was defiled? Even if it has, as the writer believes, a deeper meaning, the first or simple meaning will serve as a key. The sanctuary means the holy, or God's dwelling place. Daniel's mind would naturally turn to the sanctuary of that dispensation,—the “beautiful house”—their temple at Jerusalem. It was defiled and in the hands of its enemies, and with his face turned toward the place, he prayed that God would cause His face to shine upon His sanctuary, which was desolate. The holy places of the typical service, which have been considered in the chapter on “The Coming of Christ” were in the temple, the temple was in Jerusalem, and Jerusalem was in the land of Israel. It was their capital city and therefore represented them, and *its* condition was expressive of *their* condition. When all was right, God dwelt in Israel,—typically,—and when the temple was desolate, God was not in Israel. This was their condition when in Babylon.

The word sanctuary is used in the Old Testament about one hundred and forty times, and in nearly every instance it applies to God's dwelling place in Israel. This is the place that was defiled, and with reference to which Daniel prayed,

and the angel came to comfort him. Both the sanctuary and the host,—the people it represented,—were trodden under foot by their enemies. This was permitted because that people themselves had defiled the sanctuary of God with detestable things and abominations. Ezek. 5:11. Because of their wickedness the Lord said, "My face will I turn from them and they shall pollute my secret place; for the robbers shall enter into it, and defile it, * * and their holy places [sanctuary] shall be defiled." Ezek. 7:20-24. See also Ezek. 23:38, 39; Jer. 16:18; Lev. 20:3.

As the defilement of Israel and of the sanctuary were so intimately related, the cleansing of the sanctuary can mean no less than the complete restoration of the nation and its worship, and their cleansing from their idolatries. That all this is promised is abundantly sustained by the prophecies. The time,— "the set time" to favor and build up Zion (Ps. 102:18) has been shown to be between 1878 and 1914. It involves their deliverance from political bondage, and the overthrow of their oppressors in "a time of trouble, such as never was since there was a nation." Dan. 12:1. Daniel thought "the desolations of Jerusalem" would be accomplished in "seventy years," (Dan. 9:2) and being troubled by the vision of the eighth chapter, he prayed for light, and in answer the angel returned with the instruction of the ninth chapter. This gives the seven times seventy which is the key to the time argument of this chapter.

It seems strange that so many should overlook the fact that primarily the defilement and cleansing of this chapter applies to Israel and the typical sanctuary. It may be for fear of seeing the promised restoration. It is doubtless partly because Israel and their sanctuary were typical of the Church and their sanctuary. There can be no doubt that this subject has a double application; and the one in which Christians are most directly interested is the deeper—the antitypical. But this is not weakened by admitting the primary fulfillment on Israel according to the flesh. The literal is the key to the spiritual because it is its shadow. Heb. 10:1.

The earthly tabernacle was but a type of the "true tabernacle, which the Lord pitched and not man." Christ is the antitypical High Priest. His ministry is out of sight, and has

to do with heavenly things. All this is shown in the eighth, ninth and tenth of Hebrews. Since the vail of the temple was rent, the Lord has not dwelt in typical Israel nor owned them as His favored people. The favor to the remnant mentioned in the beginning of this chapter was under gospel, not legal conditions. Since the resurrection of Christ, or rather since Pentecost, the Lord has been building a new temple, and He dwells in the gospel Church instead of Israel.

All that may be known of the mode of Christ's operations as High Priest in relation to the Church, must be gained from the shadow, as the movements of one end of a pentagraph, though unseen, may be traced by the movements of the other end, if it be in sight. For the reference to those movements in the work of atonement see the chapter on "The Coming of Christ." It may be well here to mention the points. There were two sacrifices for atonement—the bullock and the goat. The first was a type of Jesus as a sacrifice. The second was a type of the saints, as the goat *followed* the bullock in every particular. The bullock was first slain, and its blood carried within the vail and sprinkled on the mercy-seat. This was fulfilled when Jesus ascended into the holiest heaven itself. Then the goat was slain and its blood carried within the vail and sprinkled on the mercy-seat. The first sacrifice was for "Aaron and his house"—type of the Church; and the second sacrifice was for "the people"—type of the world. "Not for ours only, but also for the sins of the whole world."

The next thing in order after sprinkling the blood of the goat—[type of the saints going within the vail]—was "reconciling the holy," that is the "sanctuary." Lev. 16:16,20. To make atonement is to reconcile, to set or make right. This is the same as cleansing the sanctuary. The word "cleansed" in our text, means to be made right. See "Young's Bible Concordance." The defilement of Israel defiled the sanctuary; so the cleansing of Israel is cleansing the sanctuary, so far as they are concerned. The defilement of the Church, on the same principle, is the defilement of the sanctuary, and the only way to cleanse the sanctuary is to cleanse the Church. In the type the condition of the one was an index of the condition of the other. Are they not as intimately related in the antitype?

This cleansing of the sanctuary is like the separation of Israel, in mass, from Egypt, after Aaron had been separated. It is like saving the crop of wheat out of the chaff of the Jewish nation, after the first-fruits had been separated during the personal ministry of Christ. Again, it is washing the robes of the "great multitude" from the defilement of Babylon, after the separation of the first-fruits, or "little flock." In each case the deliverance of the "great multitude" is the object, and the separation of a few beforehand is preparatory. To purify, to try and make white, has been one of the special objects of this movement. And while the merely nominal Church has been on the decline, true Christians have been growing in knowledge and grace, and the higher life of holiness has been aimed at more than ever before. It should not be forgotten that to come out of Babylon, or to cleanse the sanctuary, includes leaving the doctrinal errors as well as the wicked practices of the nominal Church.

Whoever can appreciate the *order* of the high priest's work will be able to locate the true position of the second washing of the high priest's flesh, whether what it means can be explained or not. It is not due before the carrying in of the goat's blood, or the ascent of the saints. It is after the separation of the great multitude,—or cleansing of the sanctuary; and even after the scape-goat is disposed of—or the destruction of Babylon, on whom the great load must fall under which she sinks. Rev. 18: 5, 6, 8, 21, 24. It is the final act of fitting up the Church before entering upon the work of blessing the nations. Just *how* it will be done will be better understood when it is due.

In brief then, the cleansing of the sanctuary, when applied to Israel, means their complete deliverance from their political bondage to the nations, and their cleansing from the filth that caused their desolation. And when applied to the gospel Church it means their deliverance from their religious bondage to Babylon, a return to the primitive simplicity of the New Testament, and her establishment as the ideal bride of Christ, as a power for the conversion of the world.

But if the time ended in or about 1844, why should the work of cleansing be postponed so long? It is not postponed

any more than was the work at the first advent. He came, and it resulted in the fall of Israel, but nearly half of the period between His birth and the destruction of Jerusalem had passed before He left them desolate and the vail was rent. So now He comes, and it will result in their rise, but almost half of the time between 1844 and 1914 had passed before the *legal* restoration began. Allow as much latitude in language as to what is coming now, as to what happened at the first advent and all will be plain.

The sanctuary *shall* be cleansed. "Out of Zion shall come the Deliverer and shall turn away ungodliness from Jacob." Rom. 11:26. The Church too shall be delivered. The tares, but none of the wheat, shall be subject to the overwhelming fires of judgment. He is not willing that one of His little ones should perish. Though ninety-nine of a hundred of His fold were in, He would not be content until the last one had come too. Hence the great multitude will be washed and so be white, and serve in the temple. But it should be our aim to stand clear of the mire and clay before the judgment comes. Better be with the few than the many.

But why not specify what is, and what is not Babylonish? It is necessary to state this much, that the name of Jesus alone is the centre of attraction in the ideal Church. That accepted, it will be much easier to detect what is, and what is not in harmony with the Foundation. It is not so important that the writer should give his opinions as that the readers should think for themselves, and unto the Lord. When anything is presented for faith let it be asked, "Is this in harmony with the word of the Lord?" And when anything is offered for practice, let it be asked, "Would the Lord be pleased with this?" and a change will soon be wrought most marvellous, both in the ideas of God and His plan, and in the doings of the believers.

The salvation of the Church precedes the salvation of the world, in fact, as well as in the order of the ministration of Christ. The bullock was offered for the house of Aaron, before the goat was offered for the people. So in the antitype Jesus gained His personal victory, before the Spirit came upon the Church at Pentecost. And the saints will ascend victorious

before the Spirit will descend upon all flesh. The fact that they are made partakers first, for the purpose of reaching the world in due time, should serve as a motive to faithfulness. And even now, when character is being formed which is pleasing to God, the unconscious influence exerted upon others, will be as fragrance on the air, and will lead them Godward. "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Cor. 15: 58.



DAY DAWN.

CHAPTER XVI.

THE TEN VIRGINS.

THERE has been in the present generation a movement among Christians in reference to the coming of Christ, that seems to be a fulfillment of the parable of the ten virgins, (Matt. 25) and that has been in some important particulars a parallel to the movement among the Jews at the first advent. That was in Judea; this has been mainly in America. The gospel rose in the East, and sets in the West preparatory to the beginning of another, and more glorious day. This movement, like that, has been divided into two parts, with an interval of thirty years, or night of tarrying between them; and whoever will read the parable carefully will see that it is a prophecy, given by the Saviour Himself, of a double movement with an interval of tarrying between the two parts. That there has been a great awakening, and expectation of the Lord's coming, which culminated in bitter disappointment in the Autumn of 1844, is well known. That the movement was an exact parallel, in time, to the movement in Judea at the birth of Christ is not so well known; yet so it was. If it were understood, the reproach of that movement would be taken away, and some who were in it, and still believe God was in it because of its power, but who do not understand why they were disappointed, would be encouraged. The writer will state a solution as he sees it, allowing others to criticize the application or to make others as seems commendable to them. As here applied it is one of

many links in the chain of evidence that locates us in the day dawn.

"Then shall the kingdom of heaven be likened to ten virgins that took their lamps and went forth to meet the bridegroom." Verse 1. This is a movement *in* the Church, in reference to the return of Christ, and was fulfilled in the great awakening which culminated in disappointment in 1844. Such a movement could not possibly have taken place before this century. They "took their lamps"—Bibles. "Thy word is a lamp." Bibles were very scarce until this century. Before 1798, under Papal rule, both the Church and the world were kept down, and the book of prophecy was "sealed." But since then, the Papal power having been broken by the French Revolution, both began to rise. The general increase of knowledge in this "the time of the end" (Dan 12:4) has been the natural result. With the improvement in printing and the growing freedom from Papal dominion, the Bible soon became a household book. An open Bible is light for men, and destruction to Antichrist, "Whom the Lord shall consume with the Spirit of His *mouth*." The Papacy has instinctively felt this, and hence the effort to keep the Bible from the masses.

Men wonder why the Bible is so little understood, and ask, "If these things are so, why did not our pious and learned fathers find them out sooner?" But in view of the short time the Bible has been in the hands of the people, and added to this, the power of tradition over even "the pious and learned," and it may be especially over the *teachers*, it is a greater wonder that they are seen and understood so soon. It was an open Bible, and the consequent opening of the sealed book of prophecy, that led to this movement. And these facts, together with the chain of preceding events given by the Saviour, locate the "then" of the parable. That this movement has been mainly in America, may be on account of the *greater* freedom from superstitious reverence for traditions and so called "ministers."

This application of the parable is confirmed by the fact that the 1844 movement was a parallel in time to the movement at the birth of Christ. See "Two Dispensations." The people were making a parallel without knowing it, which

makes it better evidence. From the death of Jacob, where the Jewish age began, to the birth of Christ was a period of eighteen hundred and eleven years and six months. And from the death of Christ to the Autumn of 1844 was exactly the same. Is this chance? (See chart,—page 175.)

Because this movement, in its underlying principles, and especially its time (See "Twenty-Three Hundred Days") was of God and not of chance, it is by no means necessary to endorse all the wild notions and errors that were associated with it. It seems almost impossible for some to face the prejudice against "*Millerism*" so as to discriminate between its good and bad elements on their own merits. But the workman that need not be ashamed, and would be truly successful, must be willing and determined to have "the truth, the whole truth and nothing but the truth," in spite of any "hue and cry" of prejudice. That movement was but the beginning, as it were, of the awakening which will result in the evolution of the truth, and the complete breaking of the shackles of mere tradition. And even the disappointment has its uses in the development of caution and discrimination, besides tending to leave behind all mere hangers-on from excitement, fear or any other cause. The *causes* of that disappointment were the traditional ideas of the *object* and *manner* of the coming of Christ. They expected what will *never* come—a visible appearing of Christ to the *natural eye*, and a literal conflagration and "wreck of matter and a crush of worlds." They mistook the *imagery* for the *reality*. (See "Coming of Christ" and "Trumpets and Voices.")

The "wise" and the "foolish," are not the same *persons*, throughout the movement in all its parts, but two *classes* related to each other in the movement, as having different degrees of light, or understanding, as represented by the oil. The "oil" is not the Spirit, but like faith, is *by* the Spirit of truth. Hence like babes and advanced Christians, both have the spirit and yet have different degrees of light. While this has been a representative movement, yet the "wise" and "foolish" of the parable cannot be properly applied to any but those *in the movement*, at some of its stages.

The night, or tarrying time, of this parable is thirty years, or from 1844 to 1874, when the manifestation of the presence of Christ (to those in the movement at least) and the harvest began. This thirty years is parallel to the thirty years between Christ's birth and His baptism, when the Jewish harvest began. The movement was made without knowing until afterward, that it was a parallel. The evidence on which it was based was not of sight, but drawn from prophecy. It was mainly the application of the "Chronology," the Days of Daniel 12th, and the "Jubilee Cycles." These applications have since been confirmed by the harmony between them and "The Times of the Gentiles," and "The Two Dispensations;" making in all a perfect network of evidence.

The *presentation* of these evidences pointing to 1874 was the midnight cry of the parable. The confusion and darkness into which men had fallen in consequence of the disappointment is represented by the slumbering and sleeping. Out of this state the midnight cry aroused them. Both classes slumbered and slept, (verse 5) and both classes were roused by the cry, (verse 7) but both classes did not *obey* the cry, "Go ye out to meet him." For want of "oil," or light, the foolish could not obey it. The application seems easy and is in harmony with facts.

The incipient stage of the midnight cry movement was in 1859, exactly at midnight of the thirty years mentioned. But this is not urged as vital; for the Greek word here, seems not to be so definite, having more the meaning of *in the night*. All that seems necessary is that the cry should be made soon enough to give room for the waking, trimming (searching of the scriptures) and the movement to meet the Bridegroom (a state of expectancy) before the time to which the cry pointed, —1874. Now the facts are that as the cry advanced, of those who were *awakened* by it, and who *examined* the subject, some could see the light and therefore expected the Bridegroom in harmony with the cry, while others on examination, said, We want light, but there is no such light in our Bibles—"our lamps are going out." (They could see the light on definite time in the former movement.) So while one class without any "*new supply of oil*" (for they had enough for the emergency) were ex-

pecting the Bridegroom, the *other* class were giving their attention in another direction, seeking a "new supply" in the mazes of the "Eastern Question" and in some cases were expecting a direct voice from heaven. The reason the "wise" did not give the "oil," is because they could not: understanding cannot be *forced*, but must come in a natural way.

It is not to be supposed that all the facts as to the object and manner of the coming of Christ were understood by those who saw the time. This parable relates mainly to a time movement. Without definite time *such* a disappointment could not have come, and analogy requires that the oil in both parts of the movement should relate to time. But between 1874 and 1878, and also since then, which is parallel to the time between Christ's baptism and death, and onward, these subjects have been wonderfully opened up to those who have continued to search.

Some still find it difficult to accept the presence of Christ because of its invisibility, the traditional ideas of the literal opening of graves, the resurrection of earthly bodies, and the attending literal translation, or carrying away of the earthly bodies of them "that are alive and remain." They have not learned the great truth that it is the *new* or "inward man" (II Cor. 4:14-16) that God counts and which is to be raised up, and not "the earthly tabernacle:" that the *dissolution* of the earthly house is to be accomplished, and that the "inward man" in its "naked" or "unclothed" condition (II Cor. 5:3-4) is what "sleeps in Jesus" (I Thess. 4:13-15) while waiting for the bringing forth, or being "clothed upon with our house which is from heaven,"—"a spiritual body." Let it be borne in mind that a dead body, or one which is burned up, or by any means has returned to the elements, and therefore *as a body has ceased to exist* cannot be said to "sleep," and it will shed light on Paul's statement, "We shall not all *sleep*." It will no longer need, for the sake of a tradition, to be read "We shall not all *die*"—the natural death. To *die* is the work of "a moment," while sleep is the suspension of mental operations for a period of time. And it is said, "We (that is, the inner man) shall not all *sleep* but we (instead of remaining "naked" or "unclothed") shall all be changed *in a moment*, in the *twinkling of*

an eye." To live at such a time, has been the hope of many who believed in the Bible idea of *sleep*, though applying it to the external instead of the inward man; and in view of the evidence, who can say it is not now due. If so, "*Blessed* are the dead that die (not sleep) in the Lord from *henceforth*." Rev. 14:18.

But on looking carefully at the parable, it is surprising that any one should ever have supposed that it makes reference to any kind of translation, either of the inner or outer man. The going *forth* before the slumbering was not a literal journey but an *act of faith*; so also of the going *out* under the midnight cry. Why then should the going *in* of the same parable be a literal transfer? It is a question of *light* and *faith* throughout. The going *in* is the accepting of His presence, as at the day of His visitation to the Jews.

But if the Bridegroom came in 1874 was not the door shut then? Not at all. Such an idea comes only by crowding events. The going in, whatever it means, is between His coming, or manifestation, and the shutting of the door. And even in a literal movement, on which the imagery of the parable is based, the going in would require time. But the movement of a short night in the parable covers many years in fulfillment. Now if the going *forth* and the going *out* required years, why may not the going *in* cover years of time?

In view of the relation of the two movements, one at the end of the Jewish age and one here, it seems safe to interpret the going in with Him as the act of faith that receives Him. He came then and some having light enough received Him. So it has been here. Then, the door was shut when Jesus left their house desolate. But it only shut out the blind, or those without light. "Ye shall see me no more until," &c. It is not unlikely that some who were exercised on the subject at the first advent, stood in such an attitude that they were never afterward able to receive Him; but the door was never so shut that other Jews could not accept Him: for thousands did. The parallel point here to that closing work was 1878. It is probable that some took such a position before that time that they have not been able to accept these ideas since, that appear so light to those who do accept them, but no door is so shut that

others may not accept the light. The number who believe is increasing.

"But is not the door to the marriage, the door to the high calling? This is an assumption of some, that has not been satisfactorily proved. It is not the "marriage" but the "marriage feast." (See Revised Version and "Wedding Guests.") This is a condition of light, let it be remembered. That the light, with the *wedding garment* will fit for the kingdom there can be no doubt. But all knowledge without the garment will not secure the high calling, and "outer darkness" will yet result.


The writer will not seek to apply the closing of the parable as to the manner of it, as he believes it to be yet future. There is no doubt, however, that it will, like the rest of the parable, be fulfilled by *acts* rather than *words*, and in a very natural way. If any object to the fulfillment of *all the points* of the parable let them look at the explanations of parables by the Saviour Himself. Matt. 13 and Mark 4. The fitness of the facts during this generation to the conditions of the parable, makes it appear to be fulfilled, and it is therefore here presented as one of the evidences of the day dawn.



DAY DAWN.

CHAPTER XVII.

ELIJAH AND ELISHA.

 HESE two prophets stood related to each other in such a manner that they seem to be types of the two classes in the Church, the elder and the younger. The elder means advanced Christians, and the younger, babes in Christ. In the perfect or New Jerusalem state of the Church these two classes are distinctly recognized. The overcomers, or saints, are the "little flock," exalted as "kings and priests," to sit with Christ in His throne, and the great multitude," with washed robes and having no crowns, "serve God day and night in His temple. The same variety in the Church is recognized in the New Testament, in reference to the whole dispensation. The difference here, is what makes the difference hereafter. The advanced element properly represents the whole, because it is the life and power of the whole. The elders of the Church represent the Church; the rulers of a nation represent the nation; the government of a city represents the city; in fact, the leading spirits in anything represent the whole.

The characteristic of the whole is applied to a part, as when the living generation of Christians are called the Church of Christ; and the characteristic of a part is applied to the whole, when the whole Church is called a royal priesthood. This was true of the Jewish Church, and is true of the gospel Church. Both are called a royal priesthood, yet only a few are actually found in that capacity. The New Jerusalem is to be a ruling city over the nations, but only those rule who are exalted to the

throne. All Christians are sons of God, and yet many Christians seem to occupy the position of servants rather than of sons. In one sense, of course, all are servants. The apostles in the introduction of their letters styled themselves the "servants of God and of the Lord Jesus Christ." But to the advanced Christian, the service is that of love in a superlative sense:—not of a slave, but of a son. In the letters to the churches, the churches are addressed as saints, which means holy ones; and yet all are exhorted to holiness by the strongest possible motives. And that all do not attain to the same degree is evident, because when the reward is given the distinction is made between saints and them that fear God's name, small and great. Rev. 11:18.

Elijah is a type of the saint, or the first-born son, and Elisha is a type of the later born. Because Elijah is a type of the saints, he represents the whole. When Elijah was taken away, his mantle fell on Elisha, therefore Elijah is a type of the invisible phase of the New Jerusalem, and Elisha is a type of the earthly people of God in the next age. The whole family is one, but the lower will serve the higher, and the higher act through the lower. The people of God then will include the Jewish nation, and all others who are brought to a knowledge of the truth.

There are many features of Elijah's life that clearly represent the career of the gospel Church. That career depended on its leading spirits throughout. Elijah's life was a miraculous one in many ways. The existence of the Church as a whole is dependent on supernatural causes. Such is the spiritual Rock on which it is built, and the begetting of the Spirit, or conversion, is supernatural. Of course there is something about it, as to the use of means, that man can do; Paul may *plant*, and Apollos may *water*, but God giveth the increase. There were also at first, and perhaps occasionally through the whole dispensation, manifestations of spiritual gifts and miraculous power in the Church. We say in the Church, because the whole includes the parts, but it will be observed that the *mass* of believers never had such gifts of the Spirit. Even in the days of its most common manifestation they were to send for the elders of the Church. Jas. 5:14,15.

Elijah was severely persecuted. So the Church has suffered from its enemies. "If any man will live godly in Christ Jesus he shall suffer persecution." The *mass* of the Church have usually lived so much in conformity to the world that they would have escaped persecution to a great extent, had it not been for the non-conformity of the faithful few. Here again the few represent the whole, and all share the suffering in a measure. Though the circumstances are different now, and the godly ones are not in danger of losing their lives, yet in some way the enemy makes a mark of the faithful. Elijah's most bitter persecutor was a woman—Jezebel, wife of Ahab, king of Israel,—and he had to flee for his life. So the most bitter enemy of the true Church was the apostate Church, called Jezebel, (Rev. 2: 20) who sat as a queen, (18: 7) was united to the kings of the earth, and is called "the mother of harlots,"—Church-State combinations. Rev. 17: 1-6. From before that wicked woman the Church had to flee for her life, and found shelter in the dens and caves of the earth. Jezebel used the power of the State to accomplish her cruel ends; so has it been in the antitype. During his exile, Elijah was cared for by the Lord, and the ravens fed him. So the Church had a place prepared of God, "where they should feed her," (Rev. 12: 6) and she was "nourished," (verse 14) for "the earth helped the woman." Verse 16. The non-professing, or heathen world, have been kinder to the Christian than those who only professed to be the friends of Jesus;—the worst enemies of Christianity are apostates.

During Elijah's career there was a famine and terrible drouth for the space of "three years and six months,"—(Jas. 5: 17) after which came an abundance of rain. This period, applied a day for a year, is a type of the "time, times and a half," or twelve hundred and sixty years of Papal dominion, to which our attention has been called. During that period there was a spiritual famine, and lack of the water of life—the truth; (witnesses clothed in sackcloth. Rev. 11: 8) but since those days ended, in 1798, there has been an abundance of rain. The Bible, tract and missionary societies, have done a wonderful work in spreading the gospel, and overcoming the power of the apostate woman. That system has been consumed by the spirit of

the Lord's mouth, and will speedily be destroyed by the brightness of His presence. The parable of the ten virgins found a fulfillment as a direct result of the abundance of rain, or spread of Bible truth. Elijah's earthly life ended by translation: "And it came to pass, when the Lord would take up Elijah into heaven by a whirlwind, that Elijah went with Elisha from Gilgal." II Kings 2: 1. So the earthly career of the Church is to end by translation; "We shall not all *sleep*, but we shall all be changed." "The dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them to meet the Lord in the air,"—type of the middle heaven. Why should Elijah be translated? He was no better than his fathers. I Kings 19: 4. Being a typical character, he represents the Church both in its humiliation and final victory.

The closing movement of Elijah's career, seems to be typical of the movement under the midnight cry. This is not out of character, in view of the relation of type and antitype throughout. From the time Elijah started for translation until he crossed Jordan, he made four distinct movements and met as many partial disappointments. The hope of translation has always been prominent in the midnight cry movement, and until the Spring of 1878, it had as many partial movements, and disappointments as Elijah had. This it will be remembered was the closing of the dispensation in the sense in which it was represented by the cherub which covers the gospel age. The names of the places to which Elijah went seem significant. He started from Gilgal, which means "rolling away the reproach." Josh. 5: 9. The first point to which he was directed to go was Bethel. That was where Jacob had the vision of the ladder; it was called "the house of God." The next point was Jericho, which means "his moon, or month." The third was the movement to Jordan; and the last point was crossing Jordan, which means "dividing, or judgment." The points in this movement which correspond to those places are 1873, 1874, 1875 and 1878.

The starting point of this movement was the basis of the 1843-4 movement. That movement had been, and is by many yet, looked upon with great reproach, on account of its supposed

failure, but when it was seen that it was fundamentally correct, the reproach was rolled away. The evidences that pointed to 1873 were the 6000 years, and the days of Daniel 12th. That any should have expected translation then may now seem surprising, but with the degree of light they enjoyed, it was the best they could do. The day of the Lord began then, but it was soon learned that a day of trouble was due, instead of translation. But still looking for light and the Lord, (Shall we say with over-anxiety? Will the Lord be displeased because we wanted to see Him?) the prolonging of the days of Daniel 12th, and the prominence of the type in the law, carried forward to the tenth day of the seventh month in 1874. (His moon.) Then the manifestation of the Lord's presence was due, and the harvest began. The next point was the Spring of 1875, where the jubilee cycles terminated, and surely, it was thought, translation would come then. But instead of that, came the light on the two dispensations, the parallels and the harvest, and 1878 was the great point of interest. From 1875 to 1878 was crossing the Jordan—dividing the waters. It was indeed a time of peculiar division, on account of the proclamation of the presence of Christ.

After crossing the Jordan, Elijah and Elisha "still went on and talked," (II Kings 2:11) before the "chariot of fire" appeared and parted them asunder, and carried Elijah into heaven. They moved on, but, be it observed, they had no definite point in view. So in this movement, since the Spring of 1878; translation is still expected, but with no definite point of time in view.

And now it is becoming evident that the expectation of the translation of a natural body is unscriptural, and is therefore not to be realized. Elijah represents the "inner man" which, now that Christ has come to the "holy," will be translated at death to meet Him there.

It certainly seems that our present position is typified by the going on of Elijah to an indefinite point. We do not wish to make more of anything in the Bible than was intended, but the existence of these corresponding features convince us that God arranged them. Some say the applications are fanciful; but let whoever thinks so, and who is a believer in

the Bible as God's word, account for these correspondencies in some other way. We cannot accept as a solution that "They just happen so." These long hidden and unused facts, are shining out now, as a new evidence of the truth of the Bible.

There are still other points in the relation of Elijah and Elisha, which may be of interest to some. As there are two classes in the Church as a whole, so also in the representative movements. Because a few in a special movement represent the kings and priests, it does not follow that those few alone are the kings and priests; neither because a few in a special movement represent the servants does it follow that those few alone are all the servants. Those in this latter movement represented by Elisha are not to be confounded with the foolish virgins. The foolish virgins never were in this movement at all, because they had not light enough. But there have been in this movement throughout, two classes, who, in their relation to each other, are clearly represented by Elijah and Elisha. Both were in the movement from Gilgal till the translation of Elijah; both were interested, and Elisha would not leave Elijah to go on alone: (II Kings 2; 2, 4, 6) and yet only Elijah expected to be translated.

That Elisha believed that Elijah would be taken, and also that he held it as a sacred subject, are shown by his answer to the sons of the prophets. They said: "Knowest thou that the Lord will take away thy master from thy head to-day?" And he said, "Yea, I know it, hold ye your peace." Verses 3, 5. It seems from this answer that the question of the "sons of the prophets" was in a scoffing spirit. Their attitude to that movement seems to have been much the same as the attitude of a certain class of prophetic students has been to this movement. In that, the last point to which they followed the prophets, was Jericho. Verse 5. After that they "stood to view afar off." Verse 7. In this application, Jericho was the Autumn of 1874, and a certain class followed this movement till then, but since then have given it a wide berth. The idea of the invisible presence and the harvest, was too spiritual for them. But Elijah and Elisha went on.

That Elisha commended the spirit of Elijah, is shown by his petition: "I pray thee let a double portion of thy spirit be

upon me." Verse 9. This, Elijah said, was a hard thing, and the answer was to depend on whether or not Elisha saw him go. Verse 10. "And Elisha saw it, and cried, My father, my father, the chariot of Israel, and the horsemen thereof." Verse 12. Elisha was not proved to be a wicked man because he was not taken. His prayer was answered. With Elijah's mantle he returned, and in the name of "the Lord God of Elijah" smote the waters and returned to Jericho. Verses 18-15. And even the sons of the prophets owned his power: "The spirit of Elijah doth rest on Elisha."

Now, admitting this application to be correct, and that in due time it should be known by those in the flesh that the kingdom has been set up, and that instead of *sleeping*, believers pass "in a moment" into the "holy" at death, what would be the legitimate result on their minds. They would have "a double portion of the spirit," and their faith would be greatly increased. These knowing the reasons for which translation had been expected (though the manner of it had been misunderstood) would say: "The Lord has been present as the Bridegroom from the Autumn of 1874, and the harvest began then." And as Elisha returned to Jericho to begin his work, so these would work from the standpoint of 1874. Jericho and the Autumn of 1874 are the corresponding points. But as the sons of the prophets did not believe what had taken place then, so it will be now. If Jesus could be taken to heaven and the world remain in ignorance of it, so may the members of His body be taken and the world not know it. But as fast as it becomes known the effect will be beneficial. The grand work of "healing the nations" (Rev. 22: 2) is beautifully typified by Elisha healing the waters. II Kings 2: 19-22. Waters in symbol mean peoples. Rev. 17: 15. As a means to the great end, Elisha used a new cruse with salt, which evidently foreshadows the new dispensation of truth which begins when the saints are exalted.

The mortal *part* of the Church is called the Church or body of Christ on earth, so the immortal part of the Church may be called the Church or God's temple in heaven. There can be an "increase of the body" on earth,—Eph. 4: 16. Why may not the same principle of increase apply to the heavenly tem-

ple? It is not improbable that the method of translation above mentioned will be continued throughout the millennial age. Rev. 14:13; Isa. 65:20. The earthly part of the Church when delivered out of Babylon is to be protected in the midst of fiery judgments. Psalm 91. They will be on "*as it were* a sea of glass mingled with fire," (Rev. 15:2) and not on the "*sea of glass like unto crystal*" which is in the "holy," or "before the throne." Rev. 4:6. The latter is reached at the translation,—"*caught up*" to meet Christ in the mid-heaven. Those left are represented by Elisha, and a beautiful illustration of their protection is given in his case. Elisha is surrounded by enemies,—"*a great host.*" His servant is afraid, and says, "*Alas, my master! how shall we do?*" But he, knowing the facts, says, "*Fear not: for they that be with us are more than they that be with them.* And Elisha prayed:—*Lord, open his eyes that he may see.* And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." The enemies were smitten with blindness. II Kings 6:14-18.

The coming or the *development* of Elijah, precedes the great and dreadful day of the Lord, but his work follows that coming. Mal. 4:5, 6. The period for the development of Elijah company is the gospel age; then they are exalted to sit with Christ in His throne. Not until then can they have power over the nations. Rev. 2:26, 27. This fact is good reason for believing that the exaltation of the saints to the *throne* is due before the end of Gentile times, and before the judgments by means of which the Gentile governments are to be broken to pieces. "*In the days of these kings the God of heaven will set up a kingdom, which shall never be destroyed, and it shall break in pieces and consume all these kingdoms.*" Dan. 2:44. It is quite probable the exaltation is a fact now.

If the kingdom were not set up until the end of Gentile rule, the new kingdom could not be the means of breaking the old. That this kingdom of God is the kingdom of Christ and the saints is clear, because the work ascribed to the one is also ascribed to the other. Compare Dan. 2:44 and Rev. 2:26, 27. The prophecy of Malachi, referred to above, only requires that

the *ruling element* of the heavenly city be developed before the wrath, and is therefore in harmony with what has been presented as to the "great multitude" of servants coming up out of the great tribulation. Rev. 7:9-14.

Whoever can see clearly the typical character of the Old Testament histories, will not expect a personal Elijah to come and do the great work. Elijah is not only the great Restorer of all things, but the one who will convert the people. Compare Matt. 17:11 and Mal. 4:5, 6. This work of restitution is certainly too much for any mortal man to do, and there are many evidences that Christ and His Church in the New Jerusalem state are to do the work of blessing the nations. The power of that city is the company in the throne.

It has been supposed by many, and not without some apparently good reasons, that the prophecies of the coming of Elijah (called Elias in the New Testament) were fulfilled in the person of John the Baptist. The words of Jesus seem clearly to apply to him. Matt. 17:12-13. The disciples so understood Him. And yet all know that John the Baptist did not succeed in doing the work of restoring all things; and such restitution is not *due* until the return of Christ. Acts 3:19-21. The angel said John should go before Christ in the spirit and power of Elias. Luke 1:16. This shows that the prophecy did not contemplate the coming of Elijah himself. There is a seeming contradiction between the statements of Christ and the angel on the one hand, and that of John himself on the other. When asked, "Art thou Elias?" he said, "I am not." John 1:21.

Jesus makes a peculiar statement which is the key. "And if ye will receive [him] this is Elias, which was to come." Matt. 11:14. It was conditional. If they had received John they would have received Christ, and the promises would have been fulfilled. John's mission was to point to Christ—"Behold the Lamb of God." They could not therefore accept or reject either John or Christ without accepting or rejecting both. John was the Elijah in the same sense that Christ in the flesh was the world's Saviour. The relation of John and Christ to the fleshly house, was, like everything else in that age, of a typical character. The real and perfect Saviour of the world is the glorified Jesus, and the mission of the royal priesthood, in the world to

come, will be to point the world to the Lamb of God. It was the rejection of John, the consequent rejection of Christ, and the suspension of the Jewish Church, that made the calling of the gospel Church a necessity. John's failure made a vacancy, so to speak, in the Elijah office, and the gospel Church fills the vacancy.

From this standpoint we may appreciate our high calling, and see a force in the words of Jesus: "Among them that are born of women, there hath not arisen a greater than John the Baptist: but he that is least in the kingdom of heaven is greater than he." Matt. 11 : 11. If to be the lowest servant in the heavenly kingdom is so great, to be exalted to the throne must be glorious indeed. Elisha will be great, but Elijah will be greater; being two parts,—earthly and heavenly,—of the same grand system, both acting harmoniously for the salvation of the world.



DAY DAWN.

CHAPTER XVIII.

THE WEDDING GUESTS.

THE idea of a wedding, or marriage, is made very prominent in the New Testament. Christ is the Bridegroom, the Church is the bride, and the marriage is their perfect union. It takes place at the end of the gospel age, or dawn of the millennium. During the gospel age the Church is as a virgin *espoused*,—engaged to be married. II Cor. 11:2. Of course she is not a bride, strictly speaking, until the marriage. The perfect, or married state of the Church, is symbolized by the New Jerusalem, which alone is *called* "the bride, the Lamb's wife." In that state she has "the glory of God;" (Rev. 21:9-11; John 17:21-28) while in the gospel age she rejoices "in *hope* of the glory." Rom. 5:2. She is united to Christ in *spirit* in the gospel age, but the consummation of her union is after the Bridegroom comes. She is, in the spiritual sense, bone of His bone and flesh of His flesh. Eph. 5:30-32. This passage also shows that the *body* and *bride* of Christ are identical.

But if the Church is the *bride*, who are the wedding *guests*? Some say the Jewish Church is the bride, and that Christians are the guests. But at best the Jewish Church was only a typical bride, and so Christ came in the harvest of the Jewish age as a typical Bridegroom. John 3:29; Mark 2:19-20. Others say the "little flock" is the Church, "the bride, the Lamb's wife," and the guests are a "great multitude" of Christians not included in the Church, or body of Christ, at all. But the unity of *all* Christians, because of the one Spirit, is against

this. Eph. 4:4. Whoever has not the Spirit of Christ [the Divine nature] is not even a babe in Christ; (Rom. 8:9) and whoever has the Spirit must be a member of the body. As in the natural body the smallest member is controlled by the human spirit as truly as the larger, and in some respects more important members; so it must be in the body of Christ, of which the human body is the type.

It is against both views above mentioned, that Jesus spoke of *all* believers as guests, whether Jew or Gentile. Matt. 22:1-10; Luke 14:16-24. The first part of this parable clearly refers to the closing work of the Jewish age. The invitation was to a wedding feast, not as a *bride*, but as *guests*. The mass refused the invitation, (John 1:11) and therefore Jerusalem was destroyed. Then follows the work of the gospel age; and even the millennial age with its *compelling* message is clearly represented by the gathering from the highways and hedges;—the result of all which is that “the wedding was furnished with *guests*.” From the terms of the parable the fruit of both the gospel and millennial ages are guests. It is worthy of note that in the Saviour’s parables the *bride is never mentioned*. All are called servants or guests. As servants, believers are to occupy till He comes. Luke 19:13. And that these servants include the faithful,—the overcomers, the ruling class,—is shown by the reward given, “Have thou *authority* over ten cities?” Verse 17. The position of the ten virgins is clearly that of guests instead of the bride. They that were ready went in to the marriage *feast*. Matt 25:10. (Revised Version and Emphatic Diaglott.) This is certainly not the attitude of the bride.

It seems clear that the inspection of the guests, (Matt. 22:11) and the examination of the servants, (Luke 19:15-21) are the same; and also that the *casting out* of the one without a wedding garment, follows the *going in* of the virgins. There is a division, by the foolish going to buy oil, before the going in; but this casting out of one must be after the going in. The one probably represents a small number compared to them all, but in the separation of the wise and the foolish they seem to be equally divided. The numbers used by the Saviour must mean something.

But if all believers are guests who constitute the bride? Or how shall we account for the usage of Jesus in calling believers guests, when the scriptures so clearly show that the Church is the bride? We suggest a solution. The parables of Jesus relate only to *individuals* in the mortal condition, while the Church is a *system*, and is called the bride only after the saints are immortal, and exalted to the throne of glory with their Head. Rev. 21: 9, 10. As soon as a Christian falls asleep he is no longer represented in the parables; so the inspection at the return of Christ relates only to the mortal believers. The going in to the marriage feast *precedes* the change to incorruption, for once so changed, men cannot die, or be cast out. For the incorruptible to die, or to be in danger of dying, is absurd. And yet if going *in* to the marriage feast is being made incorruptible, to be cast *out* must be to *lose* incorruption!! But whatever *can* be corrupted is not incorruptible. It seems evident therefore that the marriage *feast* is for mortals and not for the immortal. For the conditions of the enjoyment of this feast of fat things see "The Wedding Garment."

It has been shown that the bride is not a particular number of persons, but a system or institution. (See "Unity and Variety of the Church.") This institution includes all who are connected by the bond of union at any given time, whether their relation be official or not. When the union is consummated that system is called the New Jerusalem, and the marriage is the act, or probably *process*, of placing the Church, in all its orders, in the proper relation to Christ. In the full sense, then, the marriage will not be consummated as long as any Christian gives allegiance in any degree to Babylon. But as the leading part represents the whole;—as Aaron represented Israel, and from the time of his ascent to meet Moses made the connecting link between Moses [a type of Christ] and Israel;—and as the priesthood of the Papal [or counterfeit] Church represented the whole Church and made the connecting link between the Church and State;—so the "little flock"—the saints—or the royal priesthood of the true Church represent the whole Church and make the connecting link between the whole Church and the King of kings; and the marriage of the Lamb may therefore properly be said to be accomplished when the

saints or any portion of them are with Christ. The name of the whole may also be given to the exalted *part*, in whom the power of that city is invested, just as the earthly part of the Church has always been called the Church.

The mortal part of the Church has always, under the leadership of the Spirit, enjoyed all the light due at any given time; so it is the privilege of the living generation to be in the light when the Bridegroom comes, and is therefore present, and the deliverance of the Church is due; and because of this light they are guests enjoying the marriage feast. As it has been shown that being *in* is not a state of incorruption, because one, or a class, is cast *out*, it becomes apparent that being *in* is a state of light or knowledge on the great themes of the time. This knowledge may be lost, and cannot be retained without the "wedding garment." If lost, darkness is the result. As those "*in*" are in the light; so "*outer darkness*" is the condition of the world and the merely nominal Christians on these things. The "weeping and gnashing of teeth" are doubtless caused by the terrible things coming on the world. The servants gather, but they are not infallible, and the King sifts out by an unerring test,—not what men profess to be, but what they are,—their character. Let it not be overlooked that this test is after the King comes,—when He is *present*, and yet before the power over the nations is given. Luke 19:15-19. That such a test has been in process of application, and that some have been losing the light of His presence since 1878, seems evident. It will be observed that that was the time, according to the light of the "Two Dispensations," when Christ was due to enter upon the office of King. Let him that thinketh he standeth take heed lest he fall.

It is evident that the dead in Christ, or those who have *sleep*d in Jesus all through the age, have not been guests; neither are they to be the subjects of this inspection and sifting. Their case was decided before they fell asleep. So Paul could truly say, "Henceforth there is laid up for me a crown." II Tim. 4:8. The trial, or judgment, of the saints is the work of the gospel age; (I Pet. 4:17) and this agrees with the claim that their case is decided with the close of their mortal life. The Head of the Church was first "tried in all points, like as we

are," and came off victorious. All that remained after He had suffered in the flesh, and so poured out his soul (life) unto death, was that He should be highly exalted, or rewarded. Phil. 2:7-9. Next the believers, as members of His body, pass their trial, and whoever is, like the Head, faithful unto death, shall not *afterward* be brought into judgment; but there awaits them a crown of life. Rev. 2:10.* It seems evident therefore that so far as the Church is concerned, only those who are alive and whose judgment is incomplete, are judged at the return of the King, unless giving the reward itself be considered the closing act of judgment. The judgment of the *world* is the work of the ages to come, and in this, the saints, previously judged and rewarded, are to share. I Cor. 6:2. "He will not fail nor be discouraged * * until He brings forth judgment unto victory." Isa. 42:1-4; Matt. 12:18-21. While it is true that, at the moment of the Christian's resurrection from the sleep of death, he is immortal, thus proving that his trial is past, this does not hinder his *knowledge* being perfected in the light of the *seven lamps* of the middle heaven.

If it be kept in mind that mortals are guests, by being in the light by faith, there can be no valid objection to their being guests now, and yet becoming in due time a part of the bride, or the New Jerusalem. If any object to the guests becoming in due time a part of the bride, let *them* show why Christ, in speaking of the earthly phase of the Church, always calls them guests, and never the bride; while the other scriptures show that the Church is to be the bride after this age. It has been shown that the Church will soon be, if it be not so already, represented in the immortal state, while a part will remain to represent it in the mortal state. When such is the case the mortal part, being in the light, will be guests; while the little flock exalted to the throne will be called the bride, because they *represent* the whole city. As a part has always represented the Church on earth, and has been called by its name; why should *not* a part represent the whole in heaven?

Rev. 19:6, 7 is urged as an objection to this view, because

* The judgment of believers does not involve the question of life and death. The only thing that remains of their judgment to be done in the future is their proper gradation according to their works. The reward is of course the last part of the execution of judgment.

the "great multitude" rejoice that "*His wife* has made herself ready." It is thought these cannot be any part of the bride. Let it be borne in mind that the bride is the whole *system*, instead of any number of persons. The unity and variety explain this. Then this scene is as if in the counterfeit, the many Catholics were rejoicing that their Church had just become united to the State; and yet all the lay members are identified with the Church as a part of it. As with the counterfeit, so with the true:—every one of the Christians on earth who becomes aware of the exaltation of the saints will rejoice that the whole Church, of which they are members, is thus through the saints united to Christ.

During the closing work of the age, it seems that the recognition of the invisible presence of Christ is essential to the enjoyment of the feast. It is to this last, or Laodicean, phase of the Church that Jesus says, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me." Rev. 3: 20. At such a time He is present, with but the veil between. The feast is not of natural food, but is the rich spiritual truth pertaining to this time. Those who appreciate His presence and the incoming glory and victory of Christ know what it means. Jesus said to His disciples, "Blessed are your eyes for they see, and your ears for they hear;" and if the presence of Jesus in the flesh and the dawn of the gospel age, gave such a blessed light, how much *more* blessed to live in the light of the millennial dawn.

Some have an undue desire to see Christ in these days with the natural eye, and to sit down with Him to an ordinary meal. This seems foretold by the Saviour in Luke 17: 22, 23. If it should happen, therefore, that any should *locate* Him, and say, "Lo here, or lo there," we are forewarned not to heed them. They would deceive if it were possible.

The presence of our spiritual King cannot be discerned by the natural eye, but by "the eyes of the understanding." The prophetic numbers and the parallels of the two dispensations show that He is now due, and one outward evidence of His official presence is seen in the rising to favor of the nation of Israel. The effect produced is the shining, and like the sun, He will shine with His glorious light, from the east even unto the west, until the whole earth shall be filled with His glory. Whoever expects to see Christ with the natural eye will be disappointed. And whoever expects a wedding feast of literal food, may yet learn better by discerning more clearly between natural and spiritual things.

DAY DAWN.



CHAPTER XIX.

THE WEDDING GARMENT.

THE wedding garment is akin to the subject of the wedding guests, for the guests are the persons who were expected to have on the garment, and the one cast out for want of the garment was a guest. Matt. 22: 11, 12. As the mortal phase of the Church are the guests, so the garment must be worn by mortals. The bride is clothed with "the righteousness of the saints." Rev. 19: 8. The saints are sanctified, or holy ones. So that the subject of the wedding garment involves the subject of righteousness, or true holiness. The apostle says: "Follow peace with all men, and *holiness*, without which no man shall see the Lord." Heb. 12: 14. One may by intellectual power appreciate a mathematical argument which shows that the Bridegroom is due here, and on that principle accept it, but no one can enter into the spirit of the matter, and enjoy the feast of communion with Him unless he is in sympathy with the Lord. In other words, unless he is holy, he will soon discard the idea of the presence of Christ and get into outer darkness, no matter how clear the argument may have seemed mathematically.

The question, What is the wedding garment, or in what does true holiness consist?—becomes a very important one. A person's *idea* of holiness would seem to be, in some sense, an index of the condition of his mind. No Christian could regard the subject with indifference,—much less treat it with contempt.

We should not, however, judge men on the strength of their *theories* about holiness, for some Christians are better than their theories. They are led by external circumstances to accept of formulated statements, the legitimate results of which they do not see; and from which, could they see, they would shrink as from snakes in the grass. Their theories are not in harmony with their lives, and are "mistakes of the head and not of the heart."

There are two views of this subject of the garment, which we would consider. One is that it is an understanding of God's plan, and the other that it is a good or holy character. The first is purely intellectual, while the other relates to the heart and life. The latter view seems to accord with the general teaching of the Bible.

No one can read this book carefully, and think that the writer ignores the importance of an understanding of what our Father has revealed of His plans. The right theory is to be sought after, but it is a false theory that teaches that mere knowledge is the wedding garment. The apostle exhorts to "grow in grace, and in the knowledge of our Lord Jesus Christ." II Pet. 8:18. There is danger of making either too little, or too much, of knowledge. There is a relation between the knowledge of truth and practical life, which the apostles were careful to defend.

Faith in Christ as a living, loving, and personal Saviour, is not to be confounded with a knowledge of God's plan. The babe in Christ has such a faith, but a perfect knowledge of God's plan is not attained until faith ends. Here, while faith and hope abide, we see through a glass darkly, and know only in part, but when that which is perfect is come, that which is in part shall be done away. I Cor. 13:9-13.

A friend makes me a present of a box containing many precious things. It is all mine from the moment I receive it, but a long time may be required to learn the value of what it contains. He that receives Jesus as his Saviour and Lord, receives the whole truth,—a precious box of jewels. "I am the truth." The more we know Him, the more we will love Him; but He is ours from the moment we receive Him.

Eternity alone will reveal the full value of the gift of Christ.

Some think it is not possible to know the truth, without its producing the right condition of mind, and consequent obedience. This may be true if the inner meaning, or *spirit* of the truth be included; but that too much stress may be laid on mere *theory* is evident. If knowledge alone were needed to produce the desired results as to character, then exhortation to holy living would not be needed. Some seek to be consistent with such an idea, and always teach, but never exhort. It may be the province of one to teach, and another to exhort, but one should not discard the other, or say "I have no need of thee." Rom. 12:6-8 and I Cor. 12:21.

No one can carefully read the apostles' writings, and not be impressed by the fact that they are largely made up of exhortations to practical holiness. The Holy Spirit does nothing in vain; but if knowledge *invariably* produces obedience, all such exhortations are vain. Paul tells us of some who "hold the truth in unrighteousness;" (Rom. 1:18) which would be impossible if knowledge were holiness, or always produced it. The wrath of God is revealed against the ungodliness and unrighteousness of such men, "Because that when they *knew* God, they glorified Him not as God, neither were thankful." Verse 21. "Wherefore God gave them up to uncleanness." Verse 24. If knowledge is righteousness, Paul should not, and would not, have written as he did.

John says: "Little children, let no man deceive you; he that doeth righteousness, is righteous." I John 3:7. "In this the children of God are manifest, and the children of the devil; [Wheat and tares! Matt. 13:38] whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Verse 10. It is as necessary to *obey* the truth as to have it.

Knowledge is power, either for good or evil, and the more a person knows, the greater his responsibility. "To whom much is given much is required." We have the unmistakable testimony of Paul that though a man "have the gift of prophecy, and understand all mysteries, and all knowledge: and though he have all faith, so that he could remove mountains, and have not *love*, he is nothing." I Cor. 13:2.

Who can fail to see that the object of God, in giving men the truth, is character,—to bring men into a Godlike condition. This is salvation; and if men do not *obey* the truth, and fail to realize and express *love*, all is vain?

The apostolic custom was to state a truth, and then make it the basis of an exhortation. "Ye are not your own; ye are bought with a price, therefore glorify God in your body and in your spirit which are His." I Cor. 6:19, 20. In the eleventh chapter of Romans, Paul presents some of the general features of the great plan of God, as an expression of wondrous love and mercy. If knowledge were enough, the two following chapters would never have been written. But he begins: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable unto God, which is your *reasonable service*." Rom. 12:1. Then follows a clear statement of general Christian *conduct*. And if these precepts were obeyed, earth would be like heaven. But "Is not faith counted for righteousness?" Yes, a faith that "works by love" is so counted. Gal. 5:6. Faith never justified any one until it led him to obedience. Paul says Abraham was justified by faith, and some have thought James contradicts him, but not so. He says: "Abraham was justified by works, and not by faith *only*." Jas. 2:24. Paul shows that the faith of Abraham and that of all other Bible worthies, was of the working kind. "By faith Abel *offered a sacrifice*." Heb. 11:2. "By faith Noah *prepared an ark*." Verse 7. "By faith Abraham * * *obeyed and went out*." Verse 8. "By faith Abraham * * *offered up Isaac*." Verse 17. They *acted* by faith.

The woman's faith saved her, but not until it led her to touch the hem of Jesus' garment. Matt. 9:20-22. Faith *alone*, or separately, does not save, and is not righteousness. Men cannot be justified by the deeds of the law, but we do not read that men can be saved *now* without obeying the gospel. Mere outward obedience is not all that God requires. "He that hath clean hands and a pure heart," shall ascend into the hill of the Lord. Ps. 24:3-4.

The garment is the righteousness of heart expressed in life. It shows loyalty, purity and fellowship with the Lord. "God hath not called us to uncleanness, but unto holiness."

I Thess. 4: 7. The garment expresses the *effect* rather than the means by which it is produced. "This is the will of God, even your sanctification, that ye should abstain from fornication." Verse 8. To sanctify is not *merely* to set apart, but to set apart for a holy use; or to make holy, or free from sin. "Now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." Rom. 6: 22. The object of our union with Christ, as branches in a vine, is that His life and love may be developed in us, and that by His Spirit the *deeds of the flesh* may be mortified. Rom. 8: 13. "Herein is my Father glorified, that ye bear much fruit." John 15: 8. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." Verse 4. "If ye keep my commandments, ye shall abide in my love." Verse 10. "This is my commandment, that ye love one another." Verse 12.

A pure garment is a pure life; flesh spots are caused by yielding to the carnal nature. We are to be clothed with righteousness as with a garment, and to hate the garment spotted with the flesh. Jude. 23. The wedding garment is the Divine nature developed and manifested. Whoever will examine the New Testament on the subject of holiness, will be surprised that any one ever thought of applying it to anything else than purity of heart and life.

That righteousness is counted, or imputed, to new converts is true. Being in Christ they are complete in Him, because God counts a work begun, as if it were complete. For this reason all Christians are counted "holy brethren, partakers of the heavenly calling." Heb. 3: 1. And yet the business of their lives is to leave the things that are behind, and press toward the mark for the prize of the high calling. Phil. 3: 13, 14. What is first imputed is to be developed and manifested in their lives,—viz: righteousness.

That those who live late in the dispensation should have more light than those who lived further back in the shining path is true; but the same loyalty to God, and overcoming the flesh, were required of them that fell asleep as of us. The saints were tested in their lives, and were prepared for the coming kingdom before they fell asleep. Hence Paul could say: "Henceforth there is laid up for me a crown."

If a perfect theology were the necessary pre-requisite to being a part of the bride, Christ chose a dark, dark time to take out a people for His name. The future might have been better, for "The watchmen shall see eye to eye, when the Lord shall bring again Zion." Isa. 52:8. The spirit of loyalty to Christ has always been possible, and it is the most essential quality of a true learner. It assists much in discarding error, and in adding truth to what is already learned. "If any man will *do His will* he shall know of the doctrine." John 7:17. Then loyalty is fundamental.

The wedding garment is *character*,—the highest expression of the greatest effect, produced by the faith and love of Christ. Our *theory* being right will not prove that we have the garment on, else no one *in* could ever be cast *out*. To all who accept the prophetic evidence of the presence of Christ, there must come a trial, and it may be a shaking as in a riddle; and all who have not the character with which God is pleased, will go through the riddle, whatever their theory may be. The object of a trial is twofold: first, to prove character, and second, to develop strength. The tree that stands the storm, is made stronger; it sends its roots deeper and takes a stronger hold. Whoever has the evidence of His presence, though invisible to natural eyes, and is able, by the Spirit, to overcome the flesh,—(see Gal. 5:19-21); and to bear the fruits of the Spirit, which are "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance," may indeed *appreciate* His presence, and know what it is to sup with Him. From the above scripture, it is evident that goodness, which comes by the Spirit, counts in the race for the high calling.

May we, then, be able to adorn our lives with holiness: "Add to faith virtue; to virtue, knowledge; to knowledge, temperance; to temperance, patience; to patience, godliness; to godliness, brotherly kindness; and to brotherly kindness, CHARITY." The last is greatest. These *seven* added graces make a white garment, (as the seven colors make white) and will secure the "abundant entrance." II Pet. 1:5-11. To such as are ripened into these qualities of our Head, the King will not say: "Why camest thou in hither?" but "Well done, enter thou into the joy of your Lord."

DAY DAWN.

CHAPTER XX.

THE ATONEMENT.



THE only place in the New Testament where the word "atonement" is used is Rom. 5:11, "By whom we have now received the *atonement*." It means reconciliation. (See margin.) In this form it is quite common. It is the work of "God in Christ" to reconcile the *world* unto *Himself*, and not to reconcile *Himself* to the *world*. II Cor. 5:18,19. Several "Church-Creeds" assert the latter idea, but the creeds must be wrong as Paul is right. God does not need reconciling, for He is not out of order. Had God been opposed to man, as man has been opposed to God, He would not have *sought* man's reconciliation.

It is a very sad mistake to think of God as distinct from Christ, in love, purpose or work, and of Christ as *purchasing* God's love and mercy for the world. Such an idea represents God as hating man, and being unmerciful, and then *changing* because of a price paid by His more loving Son; whereas the Son is the "gift," the "sent," "the express image" of His Father. Coming as He did from "the *bosom* of the Father," "God commendeth His (*own*) love" in Christ's work. Rom. 5:8. "God so loved that He *gave* His Son." "God *sent* His Son, not to condemn, but to save the world." John 3:16, 17. "God is light," and "God is love," and Christ is God's "way" of coming to man, to show that light and love.

It is the "*grace* of God that bringeth salvation to all men." Titus 2:11. Revised Version. And Paul said, "By the *grace*

of God I am what I am;" and "By grace ye are saved, through faith, and that not of yourselves: it is *the gift of God.*" But the ordinary view represents Christ as kind and loving, and as *purchasing* man's freedom by paying to God's *justice* an equivalent for the wrong man has done. This idea of *substitution* is expressed in quite a popular couplet:

"Jesus died and paid it all,
All the debt I owe."

Then for fear of a too broad, and yet necessary, application, if this statement be true, the popular idea is expressed in the words of a popular preacher of our day, "Christ died for you, *if you will believe it.*" Just as if believing a thing would make it true!! The best of all reasons for believing anything is that it is true, whether it is believed or not. No amount of unbelief can destroy the fact of God's love for the world, as shown (not purchased) by the death of Christ.

Is the penalty of God's law eternal torment? Then certainly Christ did not suffer that penalty. Is the penalty eternal death? "Christ died for our sins, and rose again the third day." With either view He did not pay the sinners debt. But if the debt has been paid, then would it not be unjust to consign any human being to eternal torment, or eternal death?

"The wages of sin is death;" and Christ died for, or in behalf of, man; but was it *instead* of man, that is, as a substitute? If He "paid the debt," or "satisfied the demands of the law," suffering "in our room and stead," then why do men die themselves,—both the believer and the unbeliever? Is it justice that demands that the same debt be paid twice? "But" it is said, "man was dead, or in prison, and therefore what he needed was to be made alive, or brought out of prison." This is a great truth, but *substitution* is not necessary to its accomplishment, or when Christ went into the prison of death, He should have set the prisoners free by remaining dead Himself. But instead of that, He laid down His life that He might take it again. John. 10: 17, 18. "I am He that liveth, and was dead." Rev. 1: 18. He "rose the third day," "the first-fruits," the Leader, and so "led captivity captive," or "the multitude of captives." Eph. 4: 8. So it is written, "As in Adam all die,

even so in Christ shall all be made alive." Adam did not die as a substitute, but as a representative, leader or head, and so all the race follow Him. So Christ died and rose ("It is Christ that died, yea rather that is risen again." Rom. 8: 34) as Representative, Leader or Head, and so all the race will follow Him. The fact that both the downward and the upward careers were wrought out in the respective Heads, necessitates and secures the carrying out of both in all the world. In Christ both the dying and the living again are accomplished, because He was the Representative, the embodiment of all mankind. Mankind could die in Adam, because all were represented in him, and yet each in his order must die himself; so mankind could be made alive in Christ, by the same law of representation, and yet each in his own order must be made alive himself. The dying power, (so to speak, though it is rather the absence of power) is by the first Adam, and the living power is by the Second Adam—the "quickenings Spirit." I Cor. 15: 45. Hence Jesus was not only a Representative of the race, but the Fountain of spiritual life; for out of Him, and as an evidence of His victory, there came forth at Pentecost "the Spirit of truth," the only power by which any can follow Him. Rom. 8: 1-13. Then He is "The Saviour of the world" in every true sense of the word. I John. 4: 14.

If, as some claim, Christ bought us from *justice*,—one of God's attributes,—and as Christ is not an independent buyer, so to speak, for it is "*God in Christ*," it represents *God* as paying a price to, and buying from, *Himself*. And if the ransom, or price, by which He has bought us, be *literal*, and the transaction is to be regarded as "commercial," this dealing with *Himself* appears absurd. The cost or price may be understood in another way, without ignoring the scriptures. The commercial idea of cost or price is used to represent whatever is required to accomplish any desired end. This is true in common language, out of, as well as in, the Bible. Thus, "Experience is a *dear* school." Each child *costs* his mother both tears and care. In reference to difficulties to be overcome, it is common to ask, "Have you counted the *cost*?" The Saviour used it in this sense. Luke 14: 28. He that would make a success of anything must withhold no part of the price. So in regard

to man's salvation the Lord took all the difficulties and obstacles into account, and He did not fail to carry it out in Himself, and so "He will not fail nor be discouraged, * * until He bring forth judgment unto victory." He counted the cost and paid the price, and will secure the result; and yet the idea of a mere commercial transaction is not in it.

But again; justice is nowhere said to own us, hence we cannot be bought from justice. We are "sold under *sin*." Rom. 7:14. "He that committeth sin is the servant of sin." His servants ye are to whom ye obey, whether of sin unto death or of obedience unto righteousness." The master pays the wages, and "The wages of sin is death." "Ye were the servants of sin." "But now being free from sin, and become servants to God." Rom. 6:16-23. Sin is a state of being unreconciled, and the work of God in Christ is to reconcile the world to Himself, "not imputing their trespasses [sins] unto them." II Cor. 5:18, 19. And the atonement will not be complete *in fact* until the world is brought to God.

It is by the recognition of the representative work of Christ that the two classes of scriptures are harmonized, some of which speak of being reconciled by His death, and others of the work as being now in process, to be consummated when all are made alive in Christ. See Rom. 5:10; Eph. 2:16; Col. 1:19-22. It is this same character of Christ's work that makes his death and resurrection *gospel*, because they bring not merely an offer of peace and salvation, but a proclamation of peace and the certainty of salvation. Eph. 2:13-17; I Cor. 15:1-22. He who really believes such a glorious gospel *has* peace, and may see a meaning in the symbolic death and resurrection in baptism. It becomes to him an obedience of the faith, and therefore represents his assurance of acceptance with God. Rom. 6:17. It is because Christ was the *Representative* of the world, that He, though not Himself a sinner, could be said to have been "made sin for us,"* (II Cor. 5:21); that He therefore "bare our sins in His own body on the tree; that "He is the propitiation for our sins, and * * also for the sins of the whole world;" that when "He died, He *died unto sin*" (Rom. 6:10); that He

* The same Greek word—*hamartia*—is used in this passage as in other places where sin is meant.

was "the Lamb of God that taketh away the sin of the world;" that when He was about to die, He could say, "Now is the judgment of this world;" that in reference to His victory over death He could say "Now shall the prince of this world be cast out; and I, if I be lifted up from (out of) the earth, will draw all men unto me." John 12:31, 32.

It did not mean that they should all be drawn up to Him on the literal cross, but that by death to sin, as He died to sin, they like Him would in due time be lifted up out of earthly conditions. And as soon as His lifting up out of the earth had been accomplished, he immediately *began* to draw others to Himself by the gift of the Spirit. All who now believe in, and obey Christ, are begotten, and in due time will be born, of that Spirit. They are said to be "justified by faith," and to "have *now* received the atonement." Rom. 5:1, 11. This implies that it will be applied to others in their order, and the rest of the chapter confirms this by asserting the justification of all through Christ, as all were condemned in Adam.

Whoever understands the writer will see that this view of atonement is eminently practical, and that there can be no such thing as salvation by proxy, or without holiness. Faith gives us the assurance in Christ, of what God will do in the world, but man must become a co-operator with Christ, and the atonement is realized, in fact, only as the same Spirit which conquered in Him, becomes the indwelling and conquering power in others. Seeing that the power comes from Him, though man be an active co-operator, he is, and ever will be, willing to say, "Not unto us, not unto us, but unto thy name be all the glory." "Work out your own salvation with fear and trembling; for it is God that worketh in you both to will and to do of His good pleasure." Phil. 2:12, 13. Let no one forget nor overlook the grand truth that God's order of atonement, or salvation, is first the Church, that through them, as a royal priesthood, the world may afterward be reconciled to God.

SECTION II. ATONEMENT IN TYPE.—The work of the typical atonement is given in Lev. 16. In this, as in all types, we may find the illustration by reasoning from the facts back

to the picture. No one can safely reason from the type forward, and say this or that *must* be fulfilled so and so. For while every type of the law has a meaning, and no "jot or tittle" can remain unfulfilled, yet the inadequacy of earthly things to represent heavenly or spiritual things, is expressed by the apostle when he says, "The law having a *shadow* of good things to come, and not the *very image* of the things." Heb. 10:1. Having considered this elsewhere, the present object is not so much to argue the case, as to present what appears to be illustrated by that feature of the law.

The high priest is a type of Christ as a Divine person, or God in man. The beasts represent humanity in its various phases. It required the two,—priest and bullock,—to represent Christ in His Divinity and Humanity. The death of Jesus, covering the whole work from His baptism, is represented by the death of the bullock. His power to lay down His life is shown in the priest slaying the beast. The sufferings and reproach of Jesus, in all His life outside of the popular "camp" of Israel, and including the fact of His crucifixion "without the gate," were represented by the burning of the body "without the camp." Heb. 13:11, 12. The shed blood was an evidence of the completeness of the sacrifice, in both type and antitype. "Without the shedding of blood is no remission," because sin requires death; and "He that is dead is freed from sin." Rom. 6:7, 23.

The presenting of the blood before the Lord, in the most holy, was a type of the ascension of the risen Jesus into heaven itself. There is no type here of the resurrection of Jesus, which has led some to suppose that the man in no sense was raised, but the New Testament clearly shows the resurrection of Jesus to a higher condition. The *man* Christ Jesus is still the Mediator, and will judge and reign as such. 1 Tim. 2:5; Matt. 25:31; Acts 17:31. *Jesus* is, as ever, the name of the man. Herein is the mystery of salvation, that the Divine took possession of humanity to *save* it, by destroying "the enmity." Eph. 2:16. As the Divine came into the man without being lost, so the human is not lost when it is drawn up, so to speak, into the Divine. It is not for the exaltation of the gross material of the human *body* we would plead, but for the exal-

tation of that in which the *identity* inheres. Whatever may be said of the manner of its accomplishment, Paul assures us that "it [the seed] is raised a spiritual body." I Cor. 15:38-44. Taking into account this great New Testament fact, it may truly be said that the sprinkling of blood in the holiest represented the ascension of Christ into the highest condition. The shed blood was the evidence of the death of the natural, but there is no better evidence of such a fact than the presence of a spiritual body in the highest glory.

As Christ is the Representative, and, therefore, what is done in Him personally, is to be carried out in others, *another sacrifice* is provided. There were two goats, called the "Lord's goat" and the "scapegoat." As the bullock represented Christ in person, so the Lord's goat represented Christ as a *system*, that is, the Church. And the scapegoat also represents a *system*,—the apostate Church, or Babylon. It is a fact worthy of special attention, and yet it is commonly overlooked, that the Lord's goat *followed* the bullock in sacrifice, in the disposition of the body "without the camp," and in the sprinkling of the blood within the vail. This following is the true relation of the Church to Christ. "Present your bodies a living sacrifice." Rom. 12: 1. The Christian ideal is to drink Christ's cup; to be "baptized into His death;" to have "fellowship with His sufferings and to be made conformable unto His death;" "to fill up what is behind in His afflictions;" and even to "go forth unto Him without the camp bearing His reproach." Matt. 20: 23; Rom. 6: 3; Phil. 8: 10; Col. 1: 24; Heb. 13: 12, 13. These, practically, refer to taking up the cross daily, and following Christ, in self-denial, resistance of temptation, crucifying the flesh, and in bearing the necessary reproach of Christ. The Christian covenants to do this, and that covenant is symbolized in baptism. And in carrying out this pledge in actual life, there is every encouragement in the many promises akin to this, "If we suffer we shall also *reign with Him*." II Tim. 2: 12. It seems as if there is no room for doubt that as the bullock was a type of Christ, so the "Lord's goat" was a type of the Church. As soon as Jesus was exalted to His glory with the Father, the Holy Spirit came upon the Church at Pentecost in the *name of Jesus*, for the purpose of enabling the Church to follow her

Head in all things. This work of the Spirit or "Christ in us" (Rom. 8: 9, 10) is the antitype of the priest killing the goat. This work covers the whole age until the exaltation of the saints to glory in fulfillment of carrying in the blood, as in the case of Christ.

There is an objection offered by some to the view here presented, when taken in connection with the "Unity and Variety of the Church" as elsewhere presented. It is this, "All Christians are not obedient to the death covenant, and therefore the Lord's goat can only represent the saints—the little flock."

The writer confesses that this objection has much force, but it would have more force if *any* mortal man could be found, who is *absolutely* perfect in obedience as was Christ. It seems that there are *degrees* of faithfulness, and therefore *degrees* of glory. The Lord has undertaken the work of sacrificing and cleansing every believer, and He will do it; what is not given up freely will be accomplished by judgments. That the faithful, the little flock, the saints, are those who will reign in the highest degree is admitted, and in this the writer does not differ so much with the objector as it might seem. But it should not be forgotten that the few leading spirits in any system represent the whole system. Aaron represented Israel, and the priesthood represents the Papal Church. It is evident that the exaltation of Aaron formed a link between Moses and Israel and secured their deliverance. So the exaltation of the "little flock" is the connecting link which unites the whole Church to Christ and secures their deliverance. This same principle was true of the union of the Papal *counterfeit* with the State:—the whole Church was united, but the priesthood were the active and responsible agents. This deliverance of the whole mass of Christians out of bondage to Babylon before that wicked system goes down, is represented by the "reconciling of the holy" before the scapegoat is sent away. The sinking of Babylon to rise no more, is represented by the scapegoat going away into the wilderness. He is never heard from again. This fact should satisfy all that the scapegoat does not represent Christ nor the saints, nor the great multitude, nor the world of mankind, for they all are heard from again. But the system of Babylon is not needed and therefore will rise no more.

The relation of the two goats in the court, is in harmony with the relation of the two Church-systems,—the true and the false. Both Churches *profess* to be the Lord's, but one is not. The load of sin upon Babylon which sinks her, is in harmony with the sins on the head of the scapegoat. Rev. 18:24. The head of the scapegoat is the devil, as the Head of the Church is Christ.

The object of *all* the work of Christ is the atonement, or reconciliation of the world. The high priest makes the atonement as the responsible one, and to Him the credit belongs. In the type he made atonement with the bullock for himself and his house, and with the goat for all Israel. In this picture Aaron and his house,—the tribe of Levi,—represent the Church, and the nation represents the world. So Christ makes atonement first, with His own body, for Himself and the Church, and then with the Church for the world. *Practically*, the success of Jesus brought the conquering Spirit to the Church, and the success of the Church will bring the same conquering Spirit to the world.

The objection urged to the scapegoat being Babylon, is that it was to make *atonement*. This may have force in the minds of all who believe in atonement by substitution. But it is God in Christ that makes atonement, that is, brings the world to Himself by *removing all obstacles*. The carnal nature and opposing systems must be destroyed; "the enmity" must be slain, in order to reconcile and save the world. This was done first in the person of Jesus as a Representative. Then it is carried out in the Church, and therefore reaches the world in due time, when He has gathered "together in one all things in Christ,"—one system. Eph. 1:10. But in order to this success the opposing system, Babylon, must be destroyed. It is just as necessary, then, to the final result that Babylon should fall, as that any other part of the work should be done. The credit belongs not to the obstacles removed, whether it be the flesh or the wicked systems, but to the power that removes them, even "*God in Christ*, reconciling the world unto *Himself*, not imputing their trespasses unto them." What the Lord wants is not that the debt should be paid, (for "when they had *nothing* to pay he frankly *forgave* them both." Luke 7:42,) but

loyalty. A debt paid, does not need to be pardoned, and when pardoned, it need not be paid. "Let the sinner forsake his way, and the unrighteous man his thoughts; and let Him return to the Lord and He will have mercy upon him; and to our God for He will abundantly pardon." Isa. 55:7. God's *unbought love* is the basis of the good news of atonement or salvation.

SECTION III. PRESENT SALVATION.—Because the world is to be saved in due time and order, cannot, with the right idea of salvation, militate against the value of present salvation. As it is a good thing, the sooner it is obtained the better. Men have been too apt to think of salvation as a preventive from *going into* condemnation and hell. While Jesus says "He that believeth not *is condemned already*," and he must remain in that condition, "the wrath of God abiding on him," as long as he remains in unbelief. To be saved is to be freed from condemnation, from sin, from self, and brought to holiness and God. All salvation is properly present salvation. To-morrow never comes. So in the same sense other ages will never come. They will resolve themselves into *now*. The present, then, is, and always will be, the time for action. "*Now* is the accepted time." To assist in understanding this subject, salvation may be analyzed thus: 1. The world's salvation wrought in Christ, representatively, as the world's death was, on the same principle, wrought in Adam. 2. The application of this salvation, practically, in all the world in due time. The power of the former secures the latter. 3. The *order* is, Christ Jesus first; then the Church at His coming (presence); and the world after the millennium. One great advantage of being saved beforehand, is the *use*,—the fact that these become kings and priests,—*royal saviours*.

As applied to individuals, whether now or hereafter, salvation is regeneration. This, like generation, has a beginning, a process and a completion; the two ends are as begetting and birth. With each member of the Church this process begins at conversion, and ends when "it is raised a spiritual body." These are said to be "justified by faith," and to have "*now* received the atonement." Rom. 5: 1-10. These are counted

dead and risen with Christ, as symbolized by their baptism. Rom. 6; Eph. 2: 1; Col. 3: 1. But with the world this process does not begin in the present life. When they have died, and *actually* risen from hades, they will be justified, as the Christian is counted when he rises from the *symbolic* death. This salvation of the world is doubtless foreshadowed by the conversion of Saul. He received the blessing unsought,—being suddenly arrested in his career. The eyes of his understanding were opened “by the grace of God.” And it may be said that he was converted by sight. This was exceptional, and being the apostle of the Gentiles, or world of nations, his conversion was “as one born out of due time”—or prematurely. I Cor. 15: 8, margin. The present salvation gives the precedence in the kingdom of God. They, as kings and priests, shall reign with Christ.

The process of salvation includes remission of sins, the impartation of the Spirit of Christ, which is the basis of the new nature and consequent holiness, and the final perfection in eternal life. The present order is hear, believe and obey the gospel. The conditions, according to the commission of Jesus and the practice of the apostles, are faith, repentance and baptism,—hence follows “the remission of sins.” Acts 2: 38; 10: 43. “When ye obeyed from the heart that *form* of doctrine * * being then made free from sin, ye became the servants of righteousness.” Rom. 6: 17, 18. To the honest inquirer, as to how he may have the *assurance* of pardon, these statements of the word, and others like them, are better than *all* the modern inventions to ease the conscience.

Forgiveness is in itself a great salvation. “Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man to whom the Lord will not impute sin.” Rom. 4: 7, 8. Guilt, when realized, is a plague spot in the mind, withering the joys of life; and whether realized or not, it prevents activity in the true works of life.

Forgiveness and pardon are identical in meaning; the former being Anglo-Saxon and the latter Norman-French. In common society usage forgiveness means *more* than pardon, the former implying that feelings have been injured, but the “pardon me” or “beg pardon” of etiquette, means—almost

nothing. But the "abundantly pardon" of Isa. 55:7, means no more, nor less, than the forgiveness or remission, of the New Testament.

Some think forgiveness is dangerous, being, it is assumed, an encouragement to sin. But he that assumes this has either never known what this favor is, or has "forgotten that he was purged from his old sins." Forgiveness is not a license, nor an indulgence. Pardon, the gift of the Spirit and consequent purity of life, are always associated, not only in the Bible, but also in the heart of every new convert. He loves what he once hated, and hates what he loved. He *wants* to be like Christ. His baptism is a pledge to die to sin and to live unto holiness. Whatever child of God regards holiness as of little importance and expects pardon while continuing in voluntary sin, is a backslider. Like Esau, he has sold his birthright for a mess of pottage.

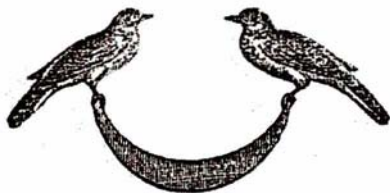
The power of forgiveness lies in the love it produces. Every Christian knows something of this. It is clearly illustrated in the parable of the two debtors. Luke 7:36-50. Jesus was reclining at the table in the Pharisee's house. The woman came behind Him, and washed His feet with her tears, and wiped them with her hair. The Pharisee was vexed with Jesus for allowing it. Then Jesus gave the parable. One debtor owed five hundred pence and the other fifty. The one was a greater *sinner* than the other. "But when they had nothing to pay, he [did not require them to pay it, nor any one else to be their *substitute*, but] frankly *forgave* them both." Now, "which of them will love him most?" Simon answered, and Jesus said it was right, "He to whom he forgave the most." This woman was proving the greatness of her love by her actions. Then forgiveness of even the chief of sinners is not dangerous.

The mission of the Saviour is the mission of the saved,—to raise the fallen. He never seemed to inquire who was to blame. The disciples, then as now, said, "Who did sin?" He gave them an evasive answer, and healed the blind man. John 9:1-7. A woman taken in adultery is brought to Him. The Pharisees said, "Stone her." His answer was characteristic, "He that is without sin among you, let him first cast a stone at

her." They passed out, and no man condemned her. Jesus said, "Neither do I condemn thee; go, and sin no more." John 8:11 He put the gospel lever under her, and raised her up. The good Samaritan illustrates the real work of Christ and therefore of His followers. He is the neighbor of poor fallen man, and He says to us, "Go, and do thou likewise." The more fully men are saved, the greater their saving power. The world estimates Christianity by the lives of professed Christians. If this is not fair, it is at least natural. The life that has become imbued by the saving Spirit of the Master, has an influence for good, though it may sometimes be *unconsciously*, like fragrance on the air. "Hold forth the word of life." The spirit of the present and future work is the same. If there be no desire to bless men now, the Divine love is at a low ebb in such hearts, and there is want of due preparation for the work of blessing the nations hereafter. What *cannot* be done now, may safely be left over, as God's love and saving power are not exhausted, nor confined to this life nor this age.

Such words may startle even good men, perhaps offend them, or perchance they will be utterly rejected. The Lord expects offences. He knows how hard it is for men to think outside of their traditions. He will only, when some noble, earnest but miseducated believer turns his face from these truths, as it were smile to Himself, and say, "The rest is for me. I have failed to reach even this good man by this method; but I am not exhausted; in due time I shall reach Him." Men's idea of judgment stands in their way. The judgment of "the house of God" (I Pet. 4:17) during the gospel age, has been a means of blessing, why may not the judgment of the world be a blessing to them? He will judge, but not as the traditions declare it. The Judge will set things right. He is the destroyer of the circumstances that make evil and restrain good; He will destroy the works of the devil, and thus prove Himself "the Saviour of the world." This grand truth was illustrated in the earth-life of the Lord. All His wonderful works foreshadow the final result. He fed the hungry, healed the sick, gave sight to the blind, forgave sin and raised the dead. He cast out demons, and calmed the raging of the stormy elements, which were but the pulsations (matter of all

kinds being itself inanimate,) of the invisible and infernal forces. These agencies and their effects were equally subject to His power. He is able to quench the fiery passions of men and demons, quiet the waves of contention and disorder, and make a great calm. "He maketh the storm a calm, so that the waves thereof are still." Ps. 107:29. Because He permits the storm of evil to rage for a while, and allows its apparent triumph, and is, as it were, asleep in the hinder part of the ship, men lose faith and courage. But as confidence in Him, and in His absolute success,—the victory of good over evil,—becomes a matter of full conviction, it becomes the strength of life, amid all its storms. He cannot fail. Then we cannot fail. And evil must cease. Peace, righteousness and a great calm must come. He will "bring forth judgment unto victory."



DAY DAWN.

CHAPTER XXI.

BAPTISM AND THE LORD'S SUPPER.

THE Old Testament had many ceremonies, but baptism and the Lord's supper are the only two symbolic ordinances of the New Testament. This is because these two include and express, as symbols, all there is of Christianity. This is not too strong. Baptism represents the Christian's faith,—the death and resurrection of the Lord Jesus Christ. On account of its form or symbolism, it is in itself, when intelligently obeyed, a profession of that faith. This of course is not true of any act but dipping. This means even more than immersion, though commonly used in the same way. To immerse has the idea of burial or planting, but to dip has the additional idea of rising again, or growth. Rom. 6: 3-5.

Other acts commonly administered for baptism, though sincerely done, are void of the symbolism of the faith which they are intended (?) to express. The writer has observed that those Christians that make the most of the death and resurrection of Christ, and therefore of mankind, practice dipping. Better no ceremony than one void of meaning. Because some make too much of mere form, should we ignore the relation between the form and the reality symbolized?

Baptism represents the Christian's hope, for the same reason that it represents his faith. The faith is the ground and strength of the hope. Because He lives we shall live also. "Buried with Him in baptism, wherein also ye are risen with

Him, through the faith of the operation of God, who hath raised Him from the dead." Col. 2: 12. It may be observed, that this same resurrection power is the *world's* hope, though believers are conscious of it, and they are not. Rom. 8: 20, 21. "Who shall change *our* vile body * * according to the *working* whereby He is able even to *subdue all things* unto Himself." Phil. 3: 21.

Baptism represents the practical life of the Christian. That life is to die to sin, and live unto holiness and God. Rom. 6: 11-22. Hence, when understood, baptism is a pledge and consecration to such a life. It is not only a type of the entrance upon the Christian life, and in this sense a birth; but it covers the whole process of the crucifixion of the flesh, or the mortifying of the deeds of the body, until the body of sin is destroyed. The symbol is that of putting on Christ, by dying to the old man; (Rom. 6: 2, 3; Gal. 3: 27) but to carry it out is a life work. Hence Paul gives the most important exhortations in Rom. 12th and 13th, and thus sums it up, "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." On account of this fact, its covering the whole life, Paul could say, "I die daily." I Cor. 15: 31. And there can be no doubt that the *worst* beast, that Paul ever contended with, was his own carnal nature. He cries out, "Oh wretched man that I am, who shall deliver me from this body of death." Rom. 7: 24. The same warfare is true of all faithful Christians, and yet it is the way to life and victory. Rom. 7: 25; 8: 36, 37. Killed yet conquerors!! A clear and strong expression of this double—dying and living—work of life, is given in Phil. 3: 7-14. Conformable unto His death, in order to share His glory!! Whoever can see that baptism is a symbol of the Christian's faith, hope and life, cannot regard it lightly, and will see wisdom in its appointment as an act of obedience to the gospel of Christ. It must have been with reference to its *meaning* that Jesus said, "Thus it becometh us to *fulfill all righteousness*."

"Put ye on the Lord Jesus Christ." In the person and work of Christ is an embodiment of the true theology, and the true religion. Theology is the science of God's truth. Religion is God's love manifested in life. Theology is the body,

and religion its soul. Theology is to be learned, but "Pure religion and undefiled before God is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." James 1:27. The theology of God is expressed in the death and resurrection of Christ, the representative Man, as the proof and security that mankind will be victorious over death, and therefore be reconciled to God. Then baptism means all of this, as well as the pledge to follow where His Spirit and life would lead us. In this fact of the victory of the race, or that all shall be made alive in Christ, lies a solution of the peculiar idea of baptism for the dead. I Cor. 15:29. As Christ died and rose for the dead, and as His baptism was a symbol of the reality, then it will be seen that, in the highest sense, Christ was "*baptized* for the dead." Remembering the order of its application to the world, and that the believers of the gospel age are filling up the measure of sufferings necessary to perfect the Church, it will be seen that the believers are dying for the dead, hence, for the same reason, they, too, are "*baptized* for the dead." But this has no meaning, "if the dead rise not," hence Paul would say,—What nonsense for you that are now denying the resurrection, to have been, as you were, baptized for the dead? And why are we suffering all this living death, if there be no resurrection of the dead? "Let us eat and drink for to-morrow we die." But no; Christ is risen, the first-fruits, next the saints shall rise, and *every man* in his own order. His victory brought life to the Church, and her victory will bring life to the world. When men can see that their obedience in baptism, and in all that it means, is not only for themselves, but for the world too, they will more cheerfully obey. It will strengthen and sustain amid all the struggles of this life. "No man liveth unto himself and no man dieth unto himself," is full of meaning.

But what of the Lord's supper? What room for its application? One thing of great importance is not included in the meaning of baptism; it symbolizes the birth and the new life, but the Lord's supper, in addition to its commemorative character, symbolizes the bread that sustains that life. Christ not only gives the life, but He also sustains it. The spiritual life,

like the natural, must be fed. And one of the best evidences of life and health, either natural or spiritual, is that a person can eat. "Man shall not live by bread alone, but by every word of God." "I am the truth." "I am the true bread." "He that eateth me, shall live by me." "He that eateth of this bread shall live forever." These, and other scriptures like them, are all in harmony with the fact that Christ is the living "Word of God." The living forever, be it observed, does not apply to the natural body, for it is sustained for a time by natural food, which comes out of the earth, instead of coming from heaven, as does this bread,—the truth. And the fact that men are eating of the true bread, is evidence that the new, and undying life, is already begun. This is the inner man of which Paul speaks.

As blood is to flesh; as heat is to light; as wine is to bread; so the *Spirit* of truth is to the *body* of truth. Then we should seek deep for the very essence of the truth, and receive it in the love of it, and it will satisfy both the hungering and the thirsting of the soul. The relation of birth to eating, for the support of life, shows the relation of baptism and the Lord's supper. Who would be content with an occasional slice of the bread that perisheth, say once a week, or once a month? Yet many Christians seem to be content with very meagre supplies of truth. For this cause many are weak and sickly. As the Lord has provided a generous supply, let us eat heartily. "Give us this day our *daily* bread" is surely as important in the spiritual as in the natural.

The commemorative act,—“Do this in remembrance of me,”—is so familiar, that little need be said of it here. The writer would suggest, however, that it should be observed often, as it is to represent our living by the body of truth. Its institution after the passover supper,—“the same night,” does not necessarily mean, as some think, that it should be observed annually. The passover, including the time of its observance, was a part of the law, to which we are under no obligation. True; the Lord is our Passover, but all the time, and not once a year only. So nothing in the law can determine the time of the observance of the Lord's Supper. It seems that the early Christians were in the habit of “breaking the loaf” at every meeting.

One more suggestion,—As baptism is a type of birth, and is not fulfilled, in the highest sense, until the birth from the dead; does it not seem that the ultimate, or highest, significance of the Lord's supper will be realized after the resurrection? As the resurrection brings into the condition represented by the "holy," or middle place, of the tabernacle, it follows that the knowledge of the *revealed* truth will be perfected there. There are the seven lamps, and the table of shewbread. "That which is perfect" as mentioned by Paul (I Cor. 13,) cannot, of course, refer to the infiniteness of God, but to the revealed things. The middle apartment is an appropriate condition in which to enlighten all the saints, including all who have died. Many of them, though consecrated to God, knew but little of God's plan before they fell asleep. What a glad surprise awaits them, when they come into the presence of the lamps, without the vail of flesh, and tradition, between, and there learn that the multitude, who, they thought, had been consigned to endless torment, or destruction, only await the development of the plan, and the due time, when they too "shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Such a knowledge must be gained before they can share in the glorious work of the ages to come, and before they will be ready for the graduation into the third heaven. The ineffable light, the "hidden manna" and the budding rod, are all promised, however, to the overcomer. How cheering, yea transporting, is the Christian's hope? The perfection of the lamps, and "still there's more to follow,"—the ever opening fields of light and love, as we rise higher and higher toward the infinite, learning more and more fully, as we go, the great truth that "God is Love."



DAY DAWN.

CHAPTER XXII.

THE RESTITUTION.

THE subject of Restitution, or Restoration, is very important, and one of which "all the holy prophets" have spoken. "The times of the restitution of all things," is a period beginning with the return of Christ, (Acts 3: 20, 21) and therefore covers the age, or ages, to come. Some have looked for a limited or partial restitution, reading the above as "all things spoken of, or promised." But an appeal to the prophets, and to the law, with its typical jubilee, or restitution, gives the strongest reasons for its universality. And our Lord Himself, the greatest of all prophets, confirms this: "Elias truly shall first come and restore all things." Matt. 17: 11. [See "Elijah and Elisha."]

Because it says "things," in these passages, some have supposed it could not include persons; as if mankind were not among the things lost, and in need of restoration, or recovery. Webster says a thing is, "Whatever exists, or is conceived to exist, as a separate being, whether animate or inanimate." Whatever may be the modern custom of some, the Bible uses this term in reference to persons, both human and Divine. Luke 1: 35, speaks of Jesus as "that holy *thing* which shall be born." The separation of "the children of the wicked one," from "the children of the kingdom," is to "gather out of his kingdom all *things* that offend." Matt. 13: 41. The work of Christ, in the next dispensation, is to "gather together in one all *things* it Christ, both which are in heaven and which are on earth." Eph. 1: 10. The success of Christ, in all "the

ages to come," is that "every knee should bow, of *things* in heaven, earth and under the earth." Phil. 2:10. He is "to reconcile all *things* unto Himself," both in earth and heaven. Col. 1:20. This includes "reconciling the world," "not imputing their trespasses." II Cor. 5:18,19. Paul includes "all things" as subjected to Christ, *except God*, so the Father Himself is, in Bible language, called a *thing*, or He would not be an exception to the subjection of all things. I Cor. 15:25-28. In view of these scriptures, who can doubt that "the restitution of all things," (Acts 3:21) and to "restore all things," (Matt. 17:11) have special reference to mankind?

The terms restitution, and restore,—especially the latter,—are used, in the Bible, in reference to property lost or stolen, when recovered; (Ex. 22; Job. 20:18) and also in the recovery from death, as when Elisha restored the widow's son. II Kings 8:1-5. Then it may mean the restoring of something to a person, or the restoring of the person himself, to life, or favor with God or man. There are many that think the terms restitution and restore can only be applied to what has been *lost*, neither more nor less. When writing the former edition of this book, this was the idea of the writer, but farther consideration has convinced him that he was mistaken. The passage in Exodus 22:1-4, gives a law touching this. "If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep." If the animal be found in his hand alive, "he shall restore double." Zacchæus recognized this principle when he said to Jesus, "If I have taken anything from any man by false accusation, I restore him fourfold." Luke 19:8. A thief "shall restore sevenfold." Prov. 6:31.

The book of Job, in addition to its mere historical value, is doubtless an allegorical picture of the loss, bitter experience and restoration of mankind. In the restoration he had the same number of sons and daughters, but their possessions were doubled. Compare Job 1:2,3 and 42:12,13. This seems to foreshadow the restoration of all mankind, but to better conditions than were lost. This fact may be realized in all things pertaining to the future of this planet, whether applied to persons, systems or to the earth itself. Applied to the restoration

of Israel, as a system, it involves the preparation of Palestine, and the building again of "the tabernacle of David which is fallen down." Acts 15:16. But "the glory of this latter house shall be *greater* than of the former, saith the Lord of hosts." Hag. 2:9. Some think Israel, thus restored, is the ideal kingdom of God; and others reject the restoration of Israel altogether, holding that these prophecies are, in a spiritual sense, applicable to the Church of Christ. That these prophecies are applicable to the Church, in the deeper sense, the writer cannot doubt, but this is because the literal Israel is a type of the Church. But because Israel in the flesh is a type, need not prevent her restoration. But when restored, as many prophecies, and also the facts of our time, indicate she soon will be, she will be an earthly kingdom still. To see, or enter into, it does not necessitate conversion; and there are prophecies indicating that for a time they will not understand the truth. Zech. 12 and 13. But without conversion, or the beginning of the process of regeneration, not even a member of Israel could see, or apprehend, the true nature of the kingdom of God, nor enter even its first, or earthly, phase. And without being born of the Spirit, complete regeneration, no one can ever ascend to the higher and invisible phases of God's kingdom. John 3:3-8.

The writer once thought, as many others do now, [Past experience helps to loving patience with others.] that the term restitution could not properly be applied to the gospel Church, on the supposition that it was never suspended or lost. But farther search has shown that, as really as literal Israel was carried into captivity under literal Babylon, so has the gospel Church been under bondage to the mystic Babylon. Rev. 17. Then the deliverance from Babylon is properly a restoration of the Church. Of this restoration the coming out of Egypt is another type, as shown elsewhere. It has been shown that coming out of Babylon is to return to the fundamental and primitive simplicity of the gospel Church, but there can be no doubt that the glory of the restored Church will be far greater than she ever realized in the past. At the first she was weak, and readily became subject to the influence of the tares, which the enemy sowed among the wheat—(Matt. 13.); but in the future

age, no such inroads will be made upon her. Rev. 21: 23-27. Hence comes her power over the nations. That the restoration of both the Jewish and gospel Churches, is about to be realized, and that it involves the complete suspension of all opposing systems, the writer cannot doubt. If the power has begun to operate to this end, "the times of the restitution" are begun. See "Jubilee Cycles." That the period of transition is forty years, ending in A. D. 1914, is shown in the "Times of the Gentiles." Both Jerusalems will then be in existence, and will operate harmoniously, for the salvation of the nations. Then the grand work foretold in Psalm 102: 16-22 will be done.

The nations of earth are all to be benefited by the exhibitions of God's power, in the restoration of Israel. And the fulfillments, soon to be realized, will doubtless have much to do with opening the blind eyes of Israel. Their mere restoration, as a nation, is one thing, and the removal of blindness is quite another. The former will prepare the way for the latter. While there are many prophecies that foretell the former, some speak also of the latter. Paul treats of their conversion in the eleventh chapter of Romans. He says, "Blindness, in part, is happened to Israel, until the fullness of the Gentiles be come in." Rom. 11: 25. The fullness of the Gentiles refers to the perfect Church-system, developed from among the Gentiles during the gospel age; and he adds, "So all Israel shall be saved." Israel, here, cannot mean the Church of Christ, for it distinctly refers to those cut off for unbelief. Verse 20. The Church is also mentioned, as the means of Israel's, or Jacob's deliverance. "There shall come out of Zion ["the heavenly Jerusalem," Heb. 12: 22] the Deliverer, and shall turn away ungodliness from Jacob." Verse 26. Only the ungodly need saving. "For this is my covenant unto *them*, when I shall take away their sins. As concerning the gospel. *they are enemies* for your sake, but as touching the election they are beloved for the fathers' sake, for the gifts and calling of God are without repentance;"—that is, it must be done, for God, who cannot change, has promised it. "For as ye [Gentiles] in times past have not believed God, yet have now obtained mercy through their [Israel's] unbelief: even so have these [Israel] now not believed, that through your mercy they also may obtain mercy

For God hath concluded them all in unbelief, that He might have mercy upon all." Verses 27-32. No wonder that Paul goes into ecstasies over God's all abounding grace. "For of Him, and through Him and to Him are *all things*."

"They,—wicked wretches,—do not deserve mercy," say some. True; who does? Mercy is needed only by the undeserving. What have you, reader, but God's free gift? "But they crucified the Saviour." Yes; but Jesus prayed for them, "Father, forgive them, for they know not what they do." If He was thus willing to forgive them, and His professed followers are not willing to have it so, are they not in danger of crucifying Him afresh? Beware! Jesus had said all "the righteous blood" shed should come on them. He left their house desolate. Peter laid it to their charge, "Him * * ye have taken, and by wicked hands have crucified and slain." Acts 2:23. And Paul says, "They both killed the Lord Jesus and their own prophets, * * and the wrath is come upon them to the uttermost." I Thess. 2:15,16. They have suffered an "age-lasting punishment;" but wrath has a limit, and "mercy rejoiceth against judgment." To this agree the words of Jesus, when He left them desolate, "Ye shall see me no more, until ye shall say, Blessed is He that cometh in the name of the Lord." Matt. 23:38,39. Think you that Jesus' dying prayer was in vain? Will it remain unanswered? "I know," He says, "that thou hearest me always." John 11:42. "Then," it may be asked, "why not forgiven at once?" God is a God of order; and Jesus did not ask His Father to set aside His own dispensational plan. Zechariah locates the time beforehand, "And I will pour upon the house of David, and the inhabitants of Jerusalem, the *spirit of grace and supplications* [favor and prayer] and they shall look upon me whom they have pierced, and they shall mourn." Zech. 12:10. Here is the answer to the dying Saviour's prayer. This could not have been fulfilled before the first advent; they had not pierced Him till then. This manifestation of Christ is when He cometh with clouds. Rev. 1:7. It cannot mean the mourning of despair, as commonly supposed, because it is caused by the spirit of favor and prayer. Let Christians, instead of being vexed, rather rejoice that the Lord's saying

mercy is greater than they had supposed. It will be observed that these prophecies are to be fulfilled after the saints of this age are exalted to glory, and so this future work is by the saints with Christ. Glorious hope!

It has been supposed, by some, that many of the promises of restoration to Israel, related only to their recovery from Babylon. Doubtless many such prophecies were uttered before or during the captivity, and related to both that partial restoration, and the much greater one we are now considering, something as type and antitype are often blended. This has caused some to stumble and to misapply. But all must be impressed with the idea that the language is often too strong to have been fulfilled at the partial restoration. See a few examples.

"Thus saith the Lord; I am returned unto Zion, and will dwell in the midst of Jerusalem, and she shall be called a city of truth; the mountain of the Lord of hosts, the holy mountain." Old men and old women shall dwell there, and boys and girls shall play in the streets. "And they shall be my people, and I will be their God, in truth and righteousness." Zech. 8:3-8. "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed. So the house of Israel shall know that I am the Lord, their God, from that day forward. And the heathen shall know, &c." Ezek. 39:21-23. "Then shall they know that I am the Lord, their God, when I have gathered them unto their own land, and have left none of them any more there." Verse 28. They did not learn such a permanent lesson at the coming from Babylon.

"The days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but, the Lord liveth that brought up the children of Israel from the land of the north, and from *all the lands* whither He had driven them; and I will bring them again into their land that I gave unto their fathers." Jer. 16:13-15. This could not have been fulfilled before they were scattered into "all lands," which did not take place until A. D. 70. It is now time for its fulfillment. (See "Two Dispensations.") "I will bring them again to this land; and I will build them, and not pull them down; and I will plant them, and not pluck them

up. And I will give them a heart to know me, that I am the Lord." Jer. 24: 6, 7. "Behold, I will gather them out of all countries, * * and will cause them to dwell safely; * * and I will give them one heart; and I will make an everlasting covenant with them, that I will not turn away from them, * * and I will put my fear in their hearts, that they shall not depart from me." Jer. 32: 37-40. They did depart from the Lord after the restoration from Babylon as really as ever before. In the preceding chapter the planting, building and perpetuity of Israel are clearly foretold. It tells of their being placed under the new covenant, by which the law is written on their hearts, and all know the Lord. Their perpetuity is pledged by the security of the sun, moon and stars; and their city "shall not be plucked up, nor thrown down any more forever." Jer. 31: 28-40. These are but a few of the multitude of such promises of glory and blessing to Israel, under the millennial reign of Christ and the saints. They are void of any degree of importance if confined to any partial restoration in the past, for all know that Israel's greatest blindness and sin were in rejecting the Messiah, and their greatest throwing down was at the destruction of Jerusalem.

If it be said that these promises of blessing were conditional, and would have been fulfilled if they had not rejected Christ, the answer lies in the fact that at least three of the passages named, (Jer. 16; Zech. 12; Rom. 11,) take the rejection into account, *and yet make the blessings follow it*. It is worthy of notice that in all the past history of Israel, since the prophecies were spoken, whenever the nations have come against Jerusalem, she has been the loser in the conflicts; but she is to be victorious in a coming struggle, though she will be severely tried in the fire of judgment. Though the treaty of 1878, elsewhere mentioned, makes a legal beginning to their return, it is not to be supposed that uninterrupted success will attend them, nor that the other nations will give up their dominion over Palestine and Jerusalem without a struggle, or before their "times" expire. The Jews themselves, not being at first in the light of their own scriptures, as to the times and seasons, are deceived into the idea that their trouble is past, and make no provision to repel invaders. For a time they will be abun-

dantly prospered, and have a sense of safety in their "unwalled villages." Ezek. 38: 8, 11, 14. Their unfortified condition becomes an incentive to the "Chief prince of Meshech and Tubal," to make them a prey. Verse 2. This probably refers to Russia, but it makes little difference, as to the present inquiry, who is meant. It was not fulfilled, however, in the late war between Russia and Turkey, as so many expected it would be. It cannot be fulfilled until the partial restoration of Israel, and a good degree of prosperity is attained by them. Not against the Turks does this invader come, but "against my people Israel." Verse 16. "And thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and a prey, to turn thine hand upon the desolate places that are now inhabited, and upon the people *that are gathered out of the nations*, which have gotten cattle and goods, that dwell in the midst of the land." Verses 10-12.

How unlike the warrior Turk! How like the gathered Jews, that think their trouble is past! But while the Lord permits them to get into deep trouble, He is against their enemies, (verse 3) and Jerusalem will be victorious. This will be "the battle of the great day." "Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will bring all nations against Jerusalem to battle, and the city shall be taken * * and half of the city shall go into captivity. * * Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." Zech. 14: 1-3. The enemies have what seems a temporary success, but it proves their utter ruin. The manner of the Lord's fighting may be illustrated by the method of the angel that fought with the prince of Persia. Dan. 10: 20. It seems probable that some cause of confusion makes the armies turn upon each other, and thus the prey escapes. One cause is suggested by Joel 3: 1-3,—drunkenness and licentiousness. But whatever the cause, Jerusalem is to conquer. The Lord says He will make "Jerusalem a cup of trembling," to her enemies;—"a burdensome stone;"—"a hearth," or "torch of fire;" that He will "destroy all the nations that come against Jerusalem;" and she

"shall be inhabited again, in her own place, even in Jerusalem." Zech. 12. Now, if at that stage of the matter, that people should by any means learn who is their Deliverer,—that Jesus, whom they despised and rejected, is their living Friend, it would be easy to understand their mourning under the influence of the Spirit of grace and supplications, referred to before. They will be ashamed of themselves when they learn the facts, and that the Lord is pacified toward them for all that they have done. Ezek. 16: 63. From that time forward, and as a handmaid of the heavenly city, Jerusalem shall be a praise in all the earth. Isa. 62: 7.

SECTION II. PERSONAL RESTORATION.—What has been said has reference mainly to the restoration of the two systems,—Israel and the Church of Christ. What is now to be said refers to what might be called the "restoration of the world." Israel is one nation. The Church,—Israel's antitype,—is also a nation, formed from all others by gospel selection. The world includes all other nations,—the Heathen, or Gentiles,—the aggregate of all persons. More properly, the world includes all mankind,—*"God so loved the world,"*—but as men become Christians, they are then chosen out of the world. The "restitution of all things" includes *all mankind*.

It may assist in presenting and in understanding this subject if it be analyzed as follows: 1. The fact. 2. The order. 3. The condition. It may safely be said that what was secured by the death and the resurrection of Christ is the foundation of all hope for our sin-cursed humanity. First, then, as to the *fact*, that all mankind will share in the restitution. Jesus said Elias will "restore all things." Matt. 17: 11. Peter speaks of the "restitution of all things." Acts 3: 21. These have been considered; and it has been shown that, in the Bible, men are called "things." These might settle it. Restitution implies that there has been a loss. To restore means, at least, to make good the loss, or to recover. Man has not only lost something, which is to be restored; but *man himself* is lost, and *he* is to be found, and restored. The mission of Christ is to seek and save the lost. Luke 19: 10. Of the prodigal it is said, "This, my son was *dead*, and is *alive* again; he was *lost* and is *found*." Luke 15: 24. This is personal restitution.

Doubtless man's loss, in general, is comprehended in the term *death*, and restitution in *resurrection*. Life, death and resurrection are the three states of mankind. Then the resurrection of all is the restitution of all. To prove one is to prove the other. Paul gives the broad fact clearly, "As in Adam all die, even so in Christ shall all be made alive." I Cor. 15: 22. Look at the fact now, and at how it is to be done afterward. This statement of Paul is as broad for the life, as for the death. It may be safely said that all the destruction of human life in the past, however sweeping, has only been carrying out the death "in Adam"—the earth-man, and cannot stand in the way of the life-giving work of Christ. Jesus states the same truth as to life, with equal clearness, in John 5: 28, 29, "All that are in the graves * * shall come forth." It includes both the "good" and the "evil," and whatever may be meant by "graves," or whatever the final result, no fair reasoning can set aside the universality of the resurrection. Paul declared it to be a part of his "hope,"—well founded,—"that there shall be a resurrection of the dead, both of the just and the unjust." Acts 24: 15. And in Romans 5: 12-18 he makes the justification to life, as broad as the condemnation to death. Daniel 12: 2 says, "Many of them that sleep in the dust of the earth shall awake." It should doubtless be emphatic, "the many,"—*all*,—as in the above passage from Romans. See "Revised Version." By type, shadow or plain statement, this New Testament doctrine of restitution, God has spoken of by "all His holy prophets." Acts 3: 21. Jesus confuted the Sadducees, who believed Moses but rejected the other prophets, by saying that "even Moses shewed" this truth "at the bush." He asserts the great truth, "He is not the God of the dead, but of the living: for ALL live unto Him."—[Each "in his own order," of course. I Cor. 15: 23.]—Luke 20: 37, 38.

The book of Job teaches it not only in allegory, as noticed before, but also by plain statement. Job. 19: 25, 26. This, doubtless, includes all whom he allegorically represented, and it was fulfilled in himself, typically, after his trouble was past. Job 42: 5. David says, "I shall be satisfied, when I awake with thy likeness." Ps. 17: 15. And "God will redeem my soul from the power of the grave: for he shall receive me." Ps. 49: 15

Isaiah 26:19 says, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; * * and the earth shall cast out her dead." Isaiah 25:8 says, "He will swallow up death in victory." Hosea 13:14 says, "I will ransom them from the power of the grave; I will redeem them from death; Oh death! I will be thy plagues; Oh grave! I will be thy destruction." The prophets not only foretell the restoration of Israel's nationality, with a living remnant, but declare the living again of the dead, even "the whole house of Israel." "Behold! Oh my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel." Ezek. 37:11-14.

"But," says the objector, "the vision of the dry bones is only a parable." Admitted; but the Lord *explained* the parable, "These bones are [or represent] the whole house of Israel." Does the Lord's explanation need to be explained? Because of sin, "So fell they all by the sword. * * Then shall they know that I am the Lord their God, * * when I have gathered them unto their own land, and have left none of them any more there." Ezek. 39:23-28. The restoration of Israel is made more prominent than that of others. This has caused some to overlook the others. But the same principle,—the ransom,—which secures the restoration of one must secure it for all. And hence Sodom and Samaria, as well as Israel,—[three nations may represent the race]—are mentioned as coming back "to their former estate." Ezek. 16:55. The cause of Sodom's destruction is given in verses 49 and 50, and there was no "remnant" of them left; (Rom. 9:27-29) so whatever might be true of others; *their* restoration to their "former estate" must be from death. Jesus said, "It shall be more tolerable for the land of Sodom, in the day of judgment, than for thee,"—Capernaum. Matt. 11:24. Then the Sodomites must be in their land, in that day. This is consistent neither with their non-existence, nor with being in the "hell" of traditional theology.

The promises of universal restoration are clear and numerous enough to command our faith though the principle that secures it were not understood, but it is our privilege to know something more than the mere fact.

Let us now consider the *order* of the personal restoration, or resurrection. That "God in Christ" is the Restorer is a fact easily established. Whatever God is to do, according to the Old Testament, Christ does, according to the New Testament. God is the only Saviour; "A just God and a Saviour; there is none beside me." Isa. 45:21,22. But Christ is the only Saviour. Matt. 1:21; Acts 4:12. "God is the Judge of all;" (Heb. 12:23) but Christ "will judge the living and the dead." II Tim. 4:1. "God quickeneth the dead;" (Rom. 14:17) but "the dead shall hear the voice of the Son of God," and live. John 5:25-28. This will not be difficult to apprehend for any who see that Christ is a living embodiment of the fullness of God, and that therefore He represents His Father, and is the image and expression of His Father's love and power. Thus He could say, "I and my Father are one;" "All things that the Father hath are mine;" and "He that hath seen [understood] me, hath seen [understood] the Father." Merely seeing Jesus with the natural eye was not seeing the Father, otherwise the Jews would not have killed Him.

It is important here to understand the representative position of Christ. He was "the Man"—Adam, made from the woman to represent the race, as truly as the first Adam was made from dust to represent the race. Thus, He was not only God in a man, but, God in *mankind*, representatively. For this reason, only, could the sins of the whole world be laid upon Him, borne on the tree, and be taken away. The Divine took the human to redeem humanity. What He did in Himself was *for* the world, and, therefore, will be carried out *in* the world in due time and order. The Divine Deliverer and human deliverance were first manifested, and wrought out in Christ, as a person. Next in order the same things are done in Christ as a body or system,—the Church. Then God in the Church will work deliverance for the race. "Elias," that is Elijah, "will restore all things." For proof that Elijah is a type of Christ and His saints, see "Elijah and Elisha."

"As in Adam all die, even so in Christ shall all be made alive. But every man in his own *order*; Christ the first-fruits; *afterward* they that are Christ's at His coming"—parousia or presence. I Cor. 15:22, 23. Observe, what was done

first in Adam, is being carried out, in the world, as a process. The same principle applies in the recovery. The dying is not instantaneous; neither is the rising. Since Christ rose, personally, the resurrection of all is secured, and believers during the gospel age are *counted* as "risen with Christ." Rom. 6: 11; Col. 3: 1. They are begotten of the Spirit, and so the process is begun, but it is not complete, until they are "born of the Spirit" as was He Himself,—*"the first-born from the dead."* Col. 1: 18. When Christ was raised, that was restoration. When the saints are raised it is restoration; and, while in the process, it is counted to them. So, in this sense and degree, the restoration has been in process throughout the gospel age. Whoever was dead, and is *made alive* in any sense, is in the same sense restored. This is self-evident;—"And you hath He quickened, who were dead." Eph. 2: 1.

Whoever can appreciate these facts, and can see that the saints are an exception to the rule, as to time, will see why "the times of the restitution," do not begin until the return of Christ. The great Restorer,—Christ embodied as a *system*,—is not ready for work till then. Whoever objects to *any* restoring before "the times," for the world, begin, might also object, and with equal force, to Adam and Eve,—who represent Christ and His Church,—having *life*, before they could *give* life to the world. The order in the first development of the race, foreshadows the order in its restoration.

When will the nations that have died in all the past ages be restored? That all will be made alive has been shown. The writer, when first led to see a widening of God's plan, over the traditions he had been taught, and even up to the writing of the former edition of "Day Dawn" supposed that all the work of restoration must be done in the next age,—the millennium. But there are some apparently good reasons for believing that, in the millennium, the Lord, by His Church, will deal only with men who have never died, as in the gospel age, and that the "general resurrection," as some would say, is not due till after the thousand years. Rev. 20: 5.

To sustain the theory it was necessary to assume, as some do, that this passage is an interpolation. This the writer could

not prove; neither has any satisfactory evidence of this been presented by others. Many able critics believe the passage to be genuine. The "Revised Version" gives it as in the old, and suggests no doubt.

But even if the passage be an interpolation, is the *idea* necessarily untrue? There is no other scripture that gives "a thousand years" as between the "first" and later resurrections, but there are intimations of "many days." Isaiah 24: 22. The context shows that the fall of the kings is in the wrath connected with the Lord's coming, "And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited." That the "many days" cover the next age, and therefore harmonize with Rev. 20: 5, seems confirmed by reference to the same scene of vengeance spoken of by Paul in II Thess. 1. 6-10. Not only the disobedient, but the ignorant,—"*that know not God, and [therefore] obey not the gospel*"—"shall be punished with *age-lasting* destruction." Even if "the second death" is to be the "second" to persons, still this "everlasting destruction," cannot be that death, nor the final disposition of the ignorant multitude; for, as seen above, the kings that fall are to be "visited," whether the visit be of wrath or of mercy. And again it has been abundantly proved that God has arranged to bring all mankind "to the knowledge of the truth," and, to this end, *saves* them; (I Tim. 2: 4-6,) hence the death of these ignorant ones cannot be final.

There is no more reason to regard the destruction attending this change as final, than that the destruction of the Antediluvians, the Sodomites or Jerusalemites was final. All these have been cut off for an age, or ages; and the same Greek word, "*aionios*," is applied by Jude to the Sodomites and translated "eternal," that is elsewhere translated "everlasting;" but the recovery of the Sodomites has already been proved. The scene of judgment described in Matthew 25th seems to be the same as that in II Thessalonians 1: 7-9 which we have been considering. It does not refer to the dead, but to the living "nations," and the punishment is evidently like all other national overwhelmings of the past. "The dispensation of the fullness of the times," mentioned in Eph, 1: 10, seems to be the

millennium, as it fills God's week of thousands. The work of that time does not relate to the dead, or those "under the earth," but only to things in heaven and earth. In Eph. 2:7, Paul shows that there are "*ages to come*" in which God will show His exceeding grace. And in Phil. 2:10, "the things under the earth" are included as bowing to the authority of Jesus. This must include all destroyed before or during the thousand years' reign.

Paul's statement in I Cor. 15:25, 26, shows that the enemy, death, is to be destroyed *last*. Dying will be over *before* death is destroyed, and Hosea 13:14 shows *how* death will be destroyed. "I will *ransom* them from the *power* of the grave; I will *redeem* them from death; Oh, death! I will be thy plagues; Oh grave! [the state of death] I will be thy destruction." "He will swallow up death in victory." Isa. 25:8. To destroy life is to kill; then is not to destroy death, to make alive? This would indeed be VICTORY. The *order* of God's dealing with mankind, as to recovery, is, first, Jesus the Head, for all, and securing the recovery of all; next the faithful in Him, who have part in the "first resurrection," at the beginning of the millennium. During the millennium, He deals with the living "nations," and the compelling message goes forth; (Luke 14:23) and afterward all "the rest of the dead," including Israel's dead, the Sodomites, the Antediluvians and Pharaoh with his host,—"*EVERY man in his own order.*"

This brings us to the third topic,—under the head of personal, or world, restitution,—their *condition*, though this has been partly anticipated. Many have seen the restoration of Israel, nationally, who have not seen that, later, their *dead* are coming up, in *hope*; and that Sodom and Samaria should be included has not occurred to them. When it is suggested, it seems staggering, and some are angry, and some say "It is too good to be true." Let the latter class carefully read Ezek. 16:44-63, and their hearts will be made to rejoice at the fullness of the Lord's mercy. Whoever would rather those poor creatures should be destroyed, or worse, tormented without end, had better not read, for they will not derive much comfort. They will find it necessary, in order to sustain their horrible theory, to distort the passage, and make out that the Lord does not

mean what He says, in reference to their "return to their former estate," giving Sodom and Samaria to Israel for daughters under the new covenant, and the Lord being "pacified" toward them for all they have done. It is *not* too good to be true; but it is a part of the "good tidings of great joy, which shall be to *all people*." Luke 2:10.

The foundation text on this question of *condition* also, is I Cor. 15:22, "As *in Adam* all die, even so *in Christ*, shall all be made alive." They not only all died, but they died *in Adam*; they not only are made alive, but are made alive *in Christ*. The question involved is, What is man's *loss* in Adam, and *gain* in Christ? It is, "*How* are the dead raised up, and with what body do they come?" Verse 35. Does not being "*in Adam*" and "*in Christ*" involve being partakers of their *nature*? Do not men die in Adam *because* they are partakers of his nature? If so, does it not follow that Christ's nature imparted is the *cause* of life? It has been shown that more than has been lost may be scripturally included in the word restoration, and doubtless that word covers all the future of mankind, including the various grades of glory, whether earthly or heavenly, to which the Lord purposes to bring our race. But the use of the word restoration in this connection, does not depend so much on what conditions of glory man will be placed in, as upon the fact that man himself who was dead is alive, was lost and is found. This may be illustrated by reference again to our Lord Himself, the great Representative of man. "I am he that *liveth* and *was dead*." Rev. 1:18. Here is personal restoration to life. This is so, whatever the conditions before and after. But, as a matter of fact, Christ, before His death, was mortal, or He could not have died, and when restored was immortal, hence the statement, "I am alive forevermore."

Now the condition of man when restored depends on God's purpose; but God's purpose is *accomplished*, and thus *revealed*,—brought to light,—in the death and resurrection of Christ, the Representative. Christ, as a man, lost, in death, the old Adam condition,—mortality, and being quickened by the Spirit, (Rom. 8:11; I Pet. 3:18), "He abolished death, and brought life and immortality to light." II Tim. 1:10. Here is the whole plan

in one grand act,—death is destroyed, and therefore immortality is the result. This grand act,—the resurrection of Christ,—explains what is meant by “There shall be no more *death*.” This is when His resurrection *power* is applied to all whom He represented,—mankind. Thus they will be redeemed “from the *power* of the grave.” Sheol, hades,—the death state, will be no more. This is why the resurrection of Christ is “good tidings unto all people,” because it represents and secures the victory of all over death; and “there shall be no more curse.”

That Jesus, Himself, gave His death and resurrection this broad meaning and application, is shown in John 12:31-33. Because He represented the world and therefore had the “sin of the world” “laid on Him;” (Isa. 53:6; II Cor. 5:21; John 1:29; I John 2:2) and because “the wages of sin is death,” He could truly say, “Now is the judgment of this world.” Because “He that is dead is freed from sin,” (Rom. 6:7) it could be truly said of Christ, (though His sin was not actual, but imputed) “In that He died, He died unto sin once.” Verse 10. Because it is the mission of Christ to “destroy the works of the devil,”—*sin* and *death*, (I John 3:8.) He could truly and forcibly say, of that grand, representative act,—His own resurrection,—“Now shall the prince of this world be cast out.” That what He did *was* representative of what will be done *in all*, is proved by the next verse, “And I, if I be lifted up from [out of] the earth, *will draw all men unto me*.” The lifting up on the wooden cross was only the typical act, His earth-life and His death being the fulfilling, or filling full, of the law, and the typical dispensation; and He drew nobody to Himself on the literal cross. The great and glorious fact is that He died out of earth conditions,—those of the first Adam,—and was therefore *exalted high*, and He will draw all men after Him, out of the condition of the first Adam. “It is Christ that died, yea rather that is risen again.” Rom. 8:34.

The great object of the work of Christ is not merely to make man *alive*, and to this end meet and conquer the enemy on his own ground, and thus take the keys; (Heb. 2:14, 15; Rev. 1:18) but it is to make man alive *in Himself*, which involves the impartation of His nature, character, and consequent immortality.

It is to *transplant* man, so to speak, from the natural, or animal, to the spiritual, and so save him. This contrast between the old and the new conditions of man, is in harmony with the relation of the natural and the spiritual in all the plan. This is true of the two Adams,—the Heads,—and therefore will be true of the race as represented and produced by them, each on his own plane. "The first Adam was made a living soul; [animal] the last Adam was made a quickening Spirit." I Cor. 15: 45. The following verses apply this same contrast to mankind.

In Christ—the Head—and therefore in each other person in his order, there is, for a time the union of the two natures, and hence a warfare, and the necessity of overcoming. And the *form*, or *body*, of the spiritual nature is not obtained until the process of overcoming is complete. He overcame; and we must also overcome, but by the Spirit's power derived from Him. Rom. 8: 18; Rev. 3: 21. There is this important difference between us and our Lord Jesus, We must be "*begotten* by the word of truth," while He is the truth, and hence did not need to be begotten by it. In the peculiar sense of His incarnation, He was, and must ever remain, "The *only* begotten Son of God." "As such he was the adopted Son of man, and through him we become the adopted sons of God. Rom. 8: 15. Then Christ is not only our Representative, but also our Life-giver.

The writer can find no evidence in the Bible, that the first Adam, or any of his posterity, have, or ever had, in and of themselves, even a *germ* of immortality. God's plan, that changes not, is to give the higher life, and deathlessness through Christ. To say that Adam, or any one else, was, or will be, "incorruptible," and yet not "immortal," is a mere play upon words. "Incorruptible" might be applied to inanimate objects, and would not in that case mean "immortal." But when applied to a living person, the two words are identical, and may properly be used interchangeably. Our appeal here is to the dictionary. The fact that Adam died, is evidence that he *could be corrupted*, and that is what corruptible means. And because he had to be sustained by the typical tree of life, shows that the life-sustaining element was not in himself. There is no Bible evidence that if Adam had never sinned,

and had continued to live on till now, that he could *ever* have risen above dependence on the tree of life. But Christ is doubtless the antitype of that tree, and when men attain the perfect *resurrection-life*, they will not need such preserving, but will be immortal,—deathless, “Neither *can they die* any more.” Luke 20:36.

What is true of the Head is true of all, on either plane. As Adam was animal, so are all proceeding from him,—the stream cannot rise higher than the source. “That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.” John 3:6. Jesus exhibited the power, spoken of in the eighth verse, when He was raised, “the first-born from the dead.” Col. 1:18. Witness his sudden and mysterious appearances and disappearings during the forty days preceding His ascension. “So is *every* one that is born of the Spirit.” An examination of I Cor. 15, has convinced the writer that Paul saw, and meant to teach, the application of the same law of resurrection to all mankind, as was first exhibited in Christ. Not that all mankind will attain to the same degree of *glory* as the Head, even if any will, but that all will have His nature and perpetuity. There are three degrees of glory mentioned, sun, moon, and stars,—and the last have variety, but all these are *heavenly bodies*.

After proving the universality and the order of the resurrection, then Paul asks, “*How* are the dead [not merely saints, but “every man in his own order”] raised up, and with what body do they come?” Then speaking of the degrees of glory of heavenly bodies, as above, he adds, “So also is the resurrection of *the dead*,”—no exceptions. This agrees with the Saviour’s own method, “Now that *the dead* are raised up,”—and shows it to be to a deathless condition, like “the angels.” Luke 20:35-38. “For *all* live unto Him”—each in order. In carrying out his answer to the question, “How are *the dead* raised up,” the apostle gives the summing up already presented as to the two Adams, and gives the contrast,—on the side of the first, “corruption,” “dishonour,” “weakness,” “a natural body;” and on the Lord’s side, “incorruption,” “glory,” “power,” “a spiritual body.” As neither Christ nor Paul has stated

any exceptions to this rule, and grand result, let us not make any.

It is worthy of notice that the *sowing* mentioned has nothing to do with the mere burial, or other disposition, of a dead body,—a corpse, but is of the *seed*. The sowing *precedes* the death. Verse 36. A dead body is not a seed, but is the *form* which the seed once possessed, after it was sown, and before it died. A dead body cannot die in any sense. "It is sown in weakness." A dead body is not weak; to be weak is to have a *little* strength, while a dead body has *none*. This sowing seems to refer to the conversion of the person, or "*planting* together in the likeness of his death," and is thus in harmony with the sowing of the good seed, by the Son of man. "The good seed are the children of the kingdom." Matt. 13: 38. Then this is in harmony with the order mentioned by the apostle. Only believers are sown in the present life, and this part of the great work is consummated "at His coming,"—presence. Verse 23. Overlooking the order is the cause of stumbling. Too many forget, if they ever saw, that "every man" is to be raised in Christ, and that Christ is "the first-fruits" of "every man," as truly as of them "that are Christ's at his coming."

In Romans 5th, the apostle speaks of both classes, the "justified by faith," who "have *now* received the atonement," (verses 1-11) and "the many," the "all men," who, in their order, shall "be made righteous." Verses 15-19. The life in Christ is as broad and universal as the death in Adam. Read the passage. The difference between the two is, that the believer is freed from condemnation *now*, when he obeys "from the heart that form of doctrine," [Rom. 6: 17] while the mass must wait under condemnation until the general resurrection. If the symbol or "form of doctrine,"—baptism,—has any value, (and it has) it draws it from the reality. Hence to suppose that men who pass into hades,—the death state,—God's prison house,—will, as enemies, pass out again, is inconsistent. He that rises is justified, whether it be from the "form" [obeyed in spirit] or the reality, because Christ "rose for our justification." The fact that they come out of the prison is proof of their justification; to bring out of hades is to set at liberty. The fact that the destruction of the grave is the destruction of "the

last enemy," is proof that the liberated prisoners are no longer enemies.

Because they are not enemies does not prove that they will, in that moment of justification, be made spiritual bodies. The believer, now, is not an enemy, but a son, and is dealt with, and chastised, accordingly. So the justified then will be. The gift of the Spirit is associated with justification now, (Acts 2:38); so will it be then. Ezek. 37:14. The sowing of believers is at their justification; so will it be then. The warfare with self is after justification, and is in the earthly state. Hence, the restored nations will doubtless have earthly bodies, until the process is complete, and they are born of the Spirit.

Paul's conversion,—he being the great apostle of the Gentiles,—was doubtless a type of the world's conversion. He was "as one born out of due time"—(Greek—abortion.) It was not sought for. The Lord, of His own grace, opened his understanding. Then he began the life of faith and overcoming. So will it be with the world of men. This view, of sowing and raising, makes being "raised a spiritual body" absolutely inseparable from personal holiness, and the co-operative action of God and men. "I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness." Ps. 17:15. "Every eye shall see Him;" but "Without holiness no man shall see the Lord." Then all must become holy. No mere *natural* eye shall ever see Him. "We shall be like Him, for we shall see Him as He is."

This view of the success of Christ's work, and of hope for our race, does not lessen our interest, nor present responsibility. Those who obey now, will share in the glorious work of restoring the race. This is the joy of the Lord.

SECTION III. OBJECTIONS CONSIDERED.—There are objections in some minds, to the idea of the final salvation of all, a few of which will receive brief attention. Unless a person is quite well acquainted with the general Bible plan of the ages, a host of objections might appear, which to the objector would seem unanswerable. This chapter is designed especially for those who have believed that the *mass* of men will be saved. He who appreciates the representative character of Jesus'

work, and the many broad and universal statements of the Bible, is apt to think "All *should* be saved,—but then, a few scriptures seem to stand in the way." The writer believes that all the scriptures harmonize, when understood; and that the task of explaining the few seeming difficulties, in harmony with the salvation of all, is a much easier one, than to explain the many broad statements in harmony with a limited salvation.

Objection first: "What about the unpardonable sin?" This is the sin against the Holy Spirit. Paul seems to refer to the same in Hebrews 6th, and says, in substance—If men are once enlightened, and made partakers of the Holy Spirit, it is impossible to renew them to repentance if they fall away. "Fall away" from *what*? It is not from Divine *sonship* they fall, but from the exalted privilege of the *firstborn*, or advanced ones. A son of God can no more cease to be a son, than can a son of man cease to be a son. A son may be disinherited, but he is a son still. Paul illustrates this very idea in this connection, by referring to Esau. Heb. 12:15-17. Esau committed an unpardonable offence, by selling his birthright; "afterward when he would have inherited the blessing he was rejected; for he found no place of *repentance* though he sought it carefully with tears;" (Verse 17) and yet he remained a *son*, and though at first he would have killed his brother, he was so angry, yet in due time he became reconciled to his loss and to his brother. "Lest I should be a *castaway*;" "He that beareth thorns is *rejected*;" in these and in "He was *rejected*;" the Greek words mean *disapproved*. There is no thought of endless torment, nor death, in any of them. But there is an endless loss in the sense that the birthright, the crown, or the high calling, once lost *can never be regained*. He that loses time or opportunities, can *never* get them back. There is no sacrifice, ransom nor forgiveness in the sense of undoing the consequences, for such willful sin after justification. Heb. 10:26. That is sin against the Holy Spirit, and the person must bear the consequences—the loss of position and influence. The ransom is to recover from death, or to make alive in Christ. This secures full justification, sonship, and endless life; but the *position* to be occupied in the kingdom depends upon the

use made of opportunities. The advocacy of Christ maintains the sonship. This view is eminently practical and important, and is in harmony with justice,—securing reward to “every man according to his works.”

The manner of the prodigal's treatment on his return is an illustration. His father did not disown him, but received him gladly and rejoiced over him. But this could not remove the fact of his wasted life and substance. And to the eldest it was said, “Son, thou art ever with me, and *all that I have is thine.*” He was the heir. Let us not be like that elder brother, as some seem to be, unwilling that the prodigal SON should have *any* place in the family.

The relation of Jacob and Esau is an illustration of the relation of the Jewish and gospel Churches, as well as of the two grades,—rulers, and servants,—in the gospel Church. “The elder shall serve the younger.” The Jewish was, like Esau, the first, and they sold their birthright—the kingdom. It was given to another nation. They are to be restored and blessed, but they will never be *first*. Their sin, in this sense, was unpardonable; that is, they can never regain the relative position lost. “The first shall be last, and the last first.” This fact that opportunities lost cannot be regained, is used by the apostle as the basis of his earnest exhortation in the passage in Hebrews 12th. It may have a bearing on all the grades of Christian life, and so determine the differing degrees of glory among the stars. Forgiveness, in the sense of kind treatment in view of true penitence, does not necessarily remove the consequences of negligence. A day, or an opportunity lost, cannot be regained. May this have its due weight upon all, “Hold fast that which thou hast, that no man take thy crown.”

Objection second: “What of the second death?” It is assumed by some that the second death is eternal torment, and by others that it is annihilation. By both it is assumed to be a *personal* death. The writer is of the opinion that a *system*, headed by the Devil, and not persons, is the subject of the two deaths referred to. The first death is when Satan, not merely as a person, but as embodied in the cruel systems of earth, whether political or religious, is *bound* at the beginning of the thousand years, and cast into the *bottomless pit*. And the sec-

and death is when those same systems, after their revival at the end of the thousand years, go down to rise no more. To those systems the first death is a binding or suspension, like the sleep of temporal death, but the second death is their complete annihilation. That the "bottomless pit" is as the sleep, or suspension, of temporal death, is evident, for the Greek word "*Abussos*," or abyss, from which it is translated, is the word used in Rom. 10: 7, referring to the death of Christ: "Who shall descend into the *deep*?" He died, and rose to die no more. The Church, by the same *powers*, has been kept under, but at Satan's binding, the Church rises to power, no more to die. "This is the first resurrection;" "on such the second death hath no power." Because the second death is the death of the systems, all persons associated with those systems at the time they go down, in "the lake of fire,"—the scene of judgment,—are "hurt of the second death." They are cast into the lake of fire. This is true of them though they had never died before. To illustrate, suppose American slavery had once been put down, but, a hundred years later, was revived, and then went down the second time, in a storm of war, now no more to rise. This would be the second death of slavery, and whoever suffered or died in the final struggle would be "hurt of the second death," though not one of them had ever personally died before.

It is assumed that the casting of persons into the lake of fire is the last act of that judgment, because it is *mentioned* last. But the casting in of death and hades must be the last act, because Paul says, "The *last* enemy that shall be destroyed is *death*." This being so, who can fail to see, even here, the glorious fact that the destruction of death and hades,—the *state* of death,—involves *making men alive*? How else could the state of death—hades—be destroyed? In this fact that all *living* enemies die, and are then *made alive* by the destruction of the *death state*,—"the last enemy," is found an explanation of Hosea 13: 14, "I will ransom them from the *power* of the grave; I will *redeem* them from death: Oh death, I will be thy plagues; Oh *grave*, I will be thy destruction." That this work includes the reconciling of men to God in righteousness and true holiness, will be admitted by all who know what it is to

be *made alive in Christ*. Once personally alive in Christ, and there is neither need, nor room, for a personal second death. No wonder then that John, seeing the glorious outcome, should say, "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21:4. Such a success is worthy of God in Christ, whose word cannot fail, and who will do all His pleasure. But such a state is impossible, if alienation from God be endless, or death hold unlimited sway over nine-tenths, more or less, of the world of mankind, unless the love and benevolence, which in God is infinite, and which moves the hearts of the saved, *can cease*, so that no tear of pity would flow for the woes of others.

Objection third: "Such a doctrine is dangerous, and will deter men from repentance, and encourage sin." When all other arguments are exhausted, this is usually the resort, and has been so in *all* advance movements, from Papacy down. If the ground of the objection be true, it is unanswerable; but all depends on the truth, or falsity, of *the good tidings*. Is it indeed true that "the torments of the damned," or "the terrors of the second death," are greater motives to repentance and holiness, than the highest possible expressions of *God's love and grace*? Not so thought Paul. "The *goodness* of God leadeth to repentance." Rom. 2:4. "By the *grace* of God I am what I am." I Cor. 15:10. "But," says the objector, "His grace must be *sought*." But Paul did *not* seek it; he was *arrested* in a mad career of persecution. It is the mission of *Jesus* to *seek* and to *save* the lost. Will He fail? No, not even when one of a hundred is out. "Gather up the fragments that *nothing be lost*." If Paul was, as he confessed, the "chief" of sinners, and "grace" conquered him, why should it not be successful with the lesser sinners? It is in the same chapter where he tells of the power of grace, that he assures us that *all* shall be made alive in Christ, *every man* in his own order.

There was no "hell torment" in the preaching that converted Paul, which may account for the fact that there is no "hell" in any of his writings. The fires of "hell," (Gr. *Gehenna*) spoken of by the Saviour, find their fulfillment in the terrible

judgments at the end of the Jewish, gospel and millennial ages. Peter, James and Jude refer to these scenes more than Paul; but the latter more than all the others, speaks of the final reconciliation of the world. The resurrection of the world is not due until hell has done its work, as death is the *last* enemy destroyed; and Paul the apostle of the Gentiles (world) was "as one born out of due time."—(Gr Abortion). So the manner of his conversion represents the gracious dealings of God with the world "*in due time.*" I Tim. 2: 6.

If the proclamation of punishment, and the motive of fear, are stronger for good than the proclamation of grace, and the motive of love, then the darkest days of Papal rule should have been the brightest for morality and holiness. But they were not so. On the other hand, as the Christian Church rises in the knowledge of God, and Christian morality increases, men are losing confidence in the dogmas of eternal torment, or the destruction of God's noblest work. It is the mission of the Son of God to destroy the works of the devil,—sin and death,—but not to destroy the work of God. He saves God's work,—man,—by destroying the works of the devil. The great question is, will evil be perpetuated, or will good triumph? If the reader is a Christian, he is a monument of the conquering power of God's grace.


Let the objector himself say whether, in his own acquaintance, there is not as great a lack of morality among those who profess to believe in the eternal suffering of the wicked, as among those who do not. Men may have been *driven* into the nominal Church through fear, but if any man comes to God, he must be *drawn*. The light of love is the greatest of all magnets. Whoever is yet under the bondage of law, even, with its just retributions, needs saving; and nothing but God's *grace* will be sufficient for them. "Fear hath torment." "Perfect love casts out fear."



DAY DAWN.

CHAPTER XXIII.

THE SPIRIT'S WORK.

 HE work of the Holy Spirit is one of the most important elements in the plan of revelation and salvation. He being the "Spirit of truth," His mission is to make known the truth. John 14:17. Men often speak of "Holy Ghost Religion," in such a way as to belittle the truth that God, by His Spirit, has been pleased to reveal. But the only religion, of any value, is that which is based on the truth; and he that despises the truth, does despite to the Spirit of truth and grace.

There are two phases of revelation, both within the province of the Holy Spirit: first, He inspired men to write or speak the truth; and second, He enables men to understand it. The first phase was the characteristic of the Old Testament times, and also of the introduction of the New Testament; and the second phase is known in the experience of the gospel Church. "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Spirit." II Pet. 1:21. By comparing this with I Pet. 1:11, it will be seen that the Holy Spirit and the Spirit of Christ are used interchangeably. In view of this, we may see the force of the statement, "The testimony of Jesus is the spirit of prophecy." Rev. 19:10. When Jesus said, "My sheep hear my voice," (John 10:27), He gave expression to the importance of the prophetic word; and therefore, whoever neglects, or

condemns, the study of prophecy, to the same extent neglects, or condemns, the study of the testimony of Jesus.

The prophets did not, in all cases, *understand* the truth, communicated through them by the Spirit. They "enquired and searched diligently" to ascertain the meaning of some of the things, and it was revealed to them, that these truths, were not designed for them, but for the gospel Church. I Pet. 1: 10-12. In Daniel 12: 4-9 this idea is clearly brought to view. An inquiry was made, and the answer was given so indefinitely that the prophet exclaimed, "I heard, but I understood not;" and in answer to further inquiry, he is informed that "The words are closed up and sealed till the time of the end." To reveal, is to make known; hence a truth not understood is, even when written, only half revealed. "Light is sown for the righteous." in the prophecies of the Old Testament, but it has to be developed before they can understand and use it. The same Spirit that inspired the prophets to write the truth, is given to the Church to lead them into all truth. John 14: 26, and 16: 13. The written word, in type and prophecy, may be compared to a lamp containing oil, which in due time is to give light to the people. The word is compared to a lamp, but it must be as a burning lamp before it can accomplish that where-to it is sent. All the light and heat that can be developed by burning, are, in a latent condition, in the oil before it is burned. So the word of the prophets contains the light and heat of the gospel, in a latent condition, and the Spirit makes it shine during the gospel age for the benefit of the Church of Christ.

The truth is not given to the Church, however, without reference to a proper effort on their part. "My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hidden treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2: 1-5. No wonder then that only a few are familiar with the deep things of God. Things of value, whether natural or spiritual, are made difficult of attainment.

The duty and importance of searching for the truth are

clearly presented in the New Testament. "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5: 39. These words of Jesus lay stress upon the Old Testament, for the New Testament had not been written then. It is not mere reading that is necessary, but searching. Men may read the Bible, from beginning to end, every year, either for the novelty of it, or from a sense of duty—as a penance, and neither know nor care much about it; but he that searches for the truth as for silver, and other precious things, comparing scripture with scripture, will find the Bible a wonderful mine, and will become more and more interested as he proceeds. Paul to Timothy gives the duty of teachers: "Study to show thyself approved unto God, [It makes less difference whether or not they please men] a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2: 15. The right division of the word gives milk to the babes, and strong meat to them that are further advanced. It also shows the same principle of progression in God's dealings with His people as one person. In reference to the latter, the *key* for rightly dividing, is the plan of the ages. The progress of revelation makes the path of the just "as the shining light, [that] shineth more and more unto the perfect day." Prov. 4: 18. The light in this path is that of law and prophecy revealed by the Holy Spirit. Peter, inspired by that Spirit, was not much like some modern "Divines," (?) who charge young men entering the ministry, not to pay any attention to prophecy, especially if it relates to the coming of Christ. When Peter was writing on that subject, after referring to the transfiguration as a type of the glorious appearing, he adds, "We have also a more sure word of prophecy, whereunto ye *do well* that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." II Pet. 1: 19. Then the light of prophecy is the light of the Holy Spirit; and it is evident that the Lord looks upon with favor, and helps by His Holy Spirit, those who earnestly desire and search for the truth. The truth is the Spirit's sword for the accomplishment of His work. Eph. 6: 17.

One says, "Give me the Bible,—the Spirit's word,—that is

all I need;" and another says, "Give me the Spirit to lead and guide me, and I do not need the Bible." These are extremes; but the first position is safer than the second because it is less likely to lead to fanaticism. And yet it is quite sure that each Christian needs the Spirit's help to understand the written word. This leads to the inquiry: To whom was the promise of the Holy Spirit made? Was it not promised to the apostles only? Not to them only, but to the Church as the body of Christ, and to the apostles because they represented the Church in their time. "There is one body and one Spirit, even as ye are called with one hope of your calling." Eph. 4:4. The Holy Spirit is the indwelling and animating power of the Church of Christ. That the apostles were empowered by the Spirit to do a work needed then, and, because done then, never needed since, is true. That work was to introduce Christianity and to complete the scriptures. They stood as the tie between the ages. The Spirit, in them, finished the work of the first phase of revelation, of which we have spoken; besides the work was begun in them of unfolding what had been written before. When any person comes to us with an idea, as revealed to him, which cannot be found in the Bible, we should say, "That may be worth something to you, but it is of no use to us." The body of truth, or loaf of bread—(Matt. 4:4), by which the body of Christ lives, is found in the Bible. But this does not set aside the necessity of the Spirit as the Guest and Guide of the Church during the whole the gospel age. The Spirit was given to a few before the dawn of the gospel age; but He was not the guest of the Jewish Church, which was only a type of the gospel Church, in which the Spirit dwells. John 14:17. The same verse shows that the world cannot receive this Spirit, "because it seeth Him not, neither knoweth Him." And yet it is one part of the Spirit's work to "reprove the world of sin, of righteousness and of judgment." John 16:8. He strives with the world, and it is His work in the ages, in which He cannot fail, to bring every human being to a knowledge of the truth; but He dwells in, and is the Comforter, Teacher and Guide of the Church. The unity of the body of Christ, and the fact that Christ and the apostles addressed the Church as "ye" and "you," while speaking of the

world as "they" and "them," make it clear that the promise of the Spirit was not to the twelve alone, but to the whole Church, of which the apostles were the representatives. "Go ye into all the world," and "Lo I am with *you* alway, even unto the end of the world,"—[age], are Christ's commission and promise to us, as well as to those immediately addressed. That the promise includes the whole gospel age, is, in itself, proof that it was intended for the whole Church. Have not the whole Church needed, and enjoyed, the presence of the Comforter? Is it not as true now, as ever, that where two or three are gathered together in Christ's name, He is with them? Certainly! Then the Spirit is the Teacher and Guide of the Church, as well as their Comforter. It is only a different part of the same promise. John 14:16-20. Indeed it seems that He is the Comforter *because* He is the Teacher. He takes of the things of Christ and shews them unto us. John 16:12-15. The many exceeding great and precious promises, applied by the Spirit of truth, bring light in darkness, joy in affliction, strength in weakness, and, indeed, all our wants are anticipated and supplied. He has not only caused the word to be written, but He has enlightened our understanding, bringing to remembrance the things that are needed. "As thy day is, so shall thy strength be," is a promise that has been verified in the experience of many a pilgrim.

There is a fullness in the promise of Christ, to such as keep His commandments, that is not always recognized. "Henceforth I call you not servants; for the servant knoweth not what his Lord doeth; but I have called you friends; for all things that I have heard of my Father, I have made known unto you." John 15:15. This suggests the wonderful relationship and intimacy of the bride of Christ. "All things!!" "All things that the Father hath are mine; therefore said I that He shall take of mine and shall show it unto you." John 16:15. "Ye [not *we*, as if it were confined to the apostles] have an unction from the holy one, and ye know all things;" "and ye need not that any man should teach you." I John 2:20, 27. This does not, of course, set aside the instrumentality of human teachers, as those appointed by the Spirit to edify the Church. Eph. 4:11, 12. But it expresses the fullness of God's

word, and gives us authority to bring every word of man to the test of that word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

The fullness of these promises may, in some cases, prove a delusion and a snare. Much depends on the answer to the following questions: Was the promise to guide into *all truth*, to each member, or any one, of the body of Christ, or to the body as a whole? Were all the gifts of the Spirit to each member, or any one, or to the body as a whole? Not to the individual, but to the whole Church as one in Christ. This is clearly expressed in reference to the gifts of the Spirit, (II. Cor. 12) and will be appreciated by all who will consider the unity of the Church. The idea that any one person *may*, in this life, gain a complete knowledge of all that God reveals to Christ, must, invariably, where it is entertained, lead to the most perfect egotism, or to the wildest fanaticism,—perhaps to both. The idea that any one *must* gain a complete knowledge of all that Christ knows, in order to become a member of the heavenly bride, will, if entertained, be a source of terrible discouragement. There can be no doubt that the Spirit has always done His work; and, therefore, Christians, as the body of Christ on earth, have enjoyed all the light that was due in their day. And as we are at the close of the age, the Church of this day, having walked in the path that shines more and more, ought to know more of God's plans than any preceding generation, and they do. But that any one now has, or may have, or at any time in the past, had, or might have had, all the truth of God, or even all due in his time, is a most unwarranted assumption. As the body has many members, and there is great variety of capacity, some as new-born babes, some as minds well matured, and many in the various degrees between the beginning and the end of the Christian's career, it cannot be expected that all will know alike, or that any one will know it all. A babe in Christ is no less a member of Christ than one more advanced, and doubtless there are babes in Christ to-day, as in all preceding times. It is *in* Christ, and not *out* of Him that babes become old men.

But further,—there is no Bible evidence that even the last

generation of Christians will know the whole truth while in the *mortal state*. This is represented by the court, or first place in the tabernacle, while the *perfect* light,—“seven lamps”—is in the holy, or first *invisible* place, which represents the risen, or “spiritual body” state of believers. The apostle, in contrasting these present and future states, says, “We know in *part* and we prophesy in *part*, but when that which is *perfect* is come, then that which is in part shall be done away. * * For *now* we see through a glass, darkly; but *then* face to face: *now* I know in part; but *then* shall I know even as also I am known.” I Cor. 13: 9-12. The reason for this forcible statement of the apostle lies in the fact that the Spirit's work, for the Church, will not be complete until she is born of the Spirit, or until she is made like her Head—both spiritual and immortal. Combining the Saviour's promise, that the Spirit will lead the Church into all truth, and Paul's statement that perfect knowledge is not gained until the future state, confirms the position that the mission of the Spirit for the Church does not end until she is born from the dead.

This is an important point, and one which, if regarded, may save some from delusion; or a terrible disappointment. These facts are against the idea, advanced by some, that Christ is coming in the flesh, to complete the education of the Church, previous to her change to immortality. Christ cannot do this without setting aside the work of the Holy Spirit and His own promise. Christ was here in the flesh, and He said to His disciples, “It is expedient for you that I go away, for if I go not away, the Comforter will not come; but if I depart I will send Him unto you. * * * I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, **HE WILL GUIDE YOU INTO ALL TRUTH.**” John 16: 7-18. These words clearly show that the Church must graduate under the guidance of the Spirit; and also that the change of Teachers from Christ, in the flesh, to the Holy Spirit, was expedient for the Church. That law of expediency not having changed, Christ will not come back, in the flesh, to His Church. There is a good reason for His statement as to the expediency of the Spirit's presence. Christ, in the flesh, was confined to one

place, and could only teach a few at a time; but the Holy Spirit, as the Representative of the higher life of Christ, has been with all companies at once, who have been gathered together in His name, through all the age, and over all the earth. Should He come back *in the flesh*, He would be limited, in this respect, as before.

It is clear, by several scriptures, that the Holy Spirit *is* the Representative of Christ with His Church, otherwise there are peculiar contradictions in His statements. He went away, and yet He says, "Lo! I am with you alway, even unto the end of the world,"—[age]. Matt. 28-20. "Where two or three are gathered together in my name, there am I in the midst." This is all explained by the Spirit's work. "I will pray the Father and He shall give you another Comforter, that He may abide with you forever." "I will not leave you comfortless, I will come to you." Of the obedient He says, "I will love him, and will manifest myself unto him." Again, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." The Father sends the Spirit in the *name* of Christ, or as His Representative. John 14:16-26. "He shall glorify me; for He shall receive of mine, and shall show it unto you." John 16:14. The fulfillment of these promises has been the life and power of the Church from that day to this. It seems that all who see these promises, and appreciate the presence, and vital energy, of the Holy Spirit, must admit that the return of Christ, *in the flesh*, could be a blessing neither to the Church nor to the world. A visible localized King in the restored Jerusalem, or anywhere else, would not be as efficacious, for the world's good, as the Spirit's work. All who can appreciate the evidences presented in this book, will see that the manifestation of Christ, as a spiritual person, in the various steps and offices required to complete the parallels of the Jewish age, does not necessitate His return in the flesh, nor His visibility to the natural eye.

But is not the Church the antitypical "holy" (place), and when He comes from the "most holy," is it not coming to the Church, and therefore will they not see Him with the natural eye? Remember, there are two states of the Church, and of

each member of it,—the natural and the spiritual, the visible and the invisible,—as represented by the “court” and the “holy.” These correspond to the flesh and the spirit. We are *actually*, or bodily, in the flesh, but *counted* in the spirit, because of the indwelling Spirit of Christ and the consequent life of faith. Rom. 8:9; Gal. 2:20. A look at these passages confirms the idea that the *risen* Christ was in the “holy,” and that it is only because we are *counted* dead and risen with him (Col. 3:1) that we are in that condition. But now we are walking by faith, and must so walk until we are absent from the body, (II Cor. 5:6-8) or until we are *actually* risen with Christ. The earnest of the Spirit is the pledge of the Spirit-birth in due time. And it must be evident that the Spirit’s work, for the saints, cannot be complete until they are born of the Spirit. These facts confirm the idea that while we are in the flesh, we must receive Christ’s presence, in the “holy,” by faith, if at all, and that only when we are made like Him shall we actually see Him,—and then not as He was, but “as He is,”—a person invisible to mortals. Because He appeared to the disciples between His resurrection and ascension, does not necessitate His appearing to them so when He comes out of the “most holy.” There was a special object to be gained by those manifestations,—to make them witnesses of His resurrection. Acts 2:32 and 10:40-42.

An objection to the idea of the “holy” being the spiritual state of the Church and not the natural, is based upon the statement of Paul in reference to the man of sin taking his seat in the temple of God. II Thess. 2:4. But the objection will lose its force if it be remembered that the Papacy, being apostate, was only a *counterfeit*. It is only in name, or professedly, and not in reality, that that power sat in the temple of God. It is the presence of the Spirit of God that makes any place holy. The Babylonish systems, of which Papacy is the chief, being represented by the scapegoat, as shown in the chapter on “Atonement,” never come any nearer to God than the external form, or profession, which is related to the court. It is assumed, by some, that the Spirit’s work for the *world* will end when it ends for the Church. This has been considered in other portions of this book; and no one that sees the plan of the

ages will be troubled by this objection. It seems evident that the "Spirit of truth" will be as much superior, to mere visible manifestations, in the future, as it has been in the past. The expediency of the change, from Christ in the flesh to the Spirit's work, has been shown. John 16:7. And if the Spirit has had power in the world, as a manifestation of the victory of the *Son of God*, why should it not have greater power, when it comes "upon all flesh," as the proof of the victory of the many "*sons of God*." Rom. 8:19-21. But if the coming and future reign of Christ are to be in the flesh, and He is to be located in Jerusalem; and if the saints also are to be in the flesh, and live all over the earth, to till the soil and enjoy its fruits; how can even the grand Christian ideal, of future union and reunion with the glorified be realized? How can the promise, "That where I am, there ye may be also," be fulfilled? Will the earth's circumference not be as great then as now? Will the fleshly eye not be limited in its vision, by distance and physical obstructions, then as now? Would a fleshly man, tilling a beautiful farm on what is now called the American Continent, be able, at the same time, to be at Jerusalem, enjoying the visible and tangible presence and companionship of earth's King? If this idea of the earthly, fleshly, condition, for the saints, be true, they cannot "follow the Lamb whithersoever He goeth;" and the idea of meeting either Christ, or the saved, never to part again, is a fictitious dream never to be realized. But, taking the Bible view of the spirituality of the bodies of Christ and the saints, and keeping in mind what is revealed of the powers of such beings, more than the grand anticipations of the Christian's heart may be realized.

The moment we cross the boundary, between the natural and the spiritual, the limitations of earthly conditions cease. The law of gravitation is inferior to them;—they can ascend or descend at will. The solidity of matter is no obstruction;—they can appear the doors being shut. The earth will not be opaque to them;—they might see all the kingdoms of the world in a moment of time. Distance cannot separate them; mountains cannot obstruct their vision; darkness will be as light to them; thought may be their language, as they know what is in man, and there can be no fraud there. In short, they shall see as

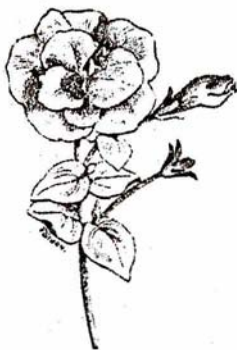
they are seen and know as they are known. Glimpses of this power are given us in the wonderful movements of our Saviour after His resurrection. And, even before His death, it was manifested, giving evidence of the indwelling, though hidden, Divinity. He knew what was in man,—even their thoughts. He knew where the colt was tied, on which He would ride into Jerusalem, and just what the inquiry and decision of its owner would be. There is an interesting sample of this given us in the case of Nathanael. John 1: 45-51. Philip finds Nathanael, and invites him to come and see Jesus. "Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile!" In answer to Nathanael's question as to how He knew him, Jesus said, "Before that Philip called thee when thou wast under the fig tree, I saw thee." It is evident that Nathanael's position was such that it was not possible for Jesus to have seen him with the natural eye, for Nathanael exclaimed under the conviction of His Divinity, "Teacher, thou art the Son of God; thou art the King of Israel."

This case is specially interesting because with it is a promise which is a key to our blessed hope of the future of the saints. Jesus said, "*Thou shalt see greater things than these*" * * * Hereafter *ye shall see* heaven open, and the angels of God ascending and descending upon the Son of Man." This is not, as usually thought, a promise of greater exhibitions of power on His part, but a promise of power to Nathanael. In this case Jesus saw wondrously, but the promise is, "*ye shall see.*" Jesus had seen the inward thought and condition of Nathaniel, but Nathanael and, of course, all saints, shall see the opened heavens and the operations of the heavenly host. These are the greater things promised. This may indeed serve as a key; and it brings a glad apprehension of the solution of many promises of the word, and the glorious realities of our future life. It gives the basis of the power of just judgment, which the saints will exercise over the nations. They cannot be deceived. Every man will be rewarded according to his works. And it seems, in view of the necessity of such wisdom and spiritual discernment, that judgment, or its execution, would not be committed to the saints in the mortal life; neither would it be desirable. But yet "*the saints shall judge the world.*" Of one

thing we may be quite sure, the execution of judgments by *carnal weapons* never was, and never will be, within the province of those who are led by the Spirit of God. That immortal saints can execute judgments, as described in the 149th Psalm, without carnal weapons, as angels have done in the past, we need not doubt; but if we must take the passage literally, and it is to be done by mortals, there seems to be no escape from the conclusion that the weapons are carnal; and from such a warfare may the Lord deliver us. That this Psalm refers to things that were done literally by David and his army, as a type, is doubtless true, and all in the language that makes mortality necessary, we may safely say was fulfilled in the type. The antitype being spiritual, the sword, fetters and chains are not literal. Whoever will read Ephesians 6: 10-17, will see a reason for the apostle's statement, "The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds." The spirit of our present and future work must be the same.

Before concluding this chapter, let us notice a warning, of our Saviour Himself, to somebody down here. "Then if any man shall say unto you, Lo, here is Christ, or there, believe it not." This is *locating* Him, which could be done if He should come in the flesh. "For there shall arise false Christs, and false prophets [teachers] and shall shew great signs and wonders; insomuch, that if it were possible, they shall deceive the very elect." The elect of God will heed this warning. "Behold I have told you before. Wherefore if they shall say unto you, Behold He is in the desert; go not forth: behold, He is in the secret chamber; believe it not." Matt. 24:23-27. All this may be reasonably expected if men believe that Christ will come *in the flesh*. The presence of Jesus is to be as the light of the sun, which, in its progress, shines from east to west. "So shall the Son of man be in His day." This warning of the Saviour is a safeguard against the delusion of His manifestation in the flesh. Whoever expect such manifestations are preparing for themselves either a terrible disappointment, or a more terrible fraud. Man may say we must believe it, but Christ says, "Believe it not." Being forewarned, we should not be deceived.

If the reader is begotten of the Spirit, we would say, Follow that Spirit as your Guide, and He will be your Comforter; eat of the daily bread which He provides, and you will be strong; walk in the Spirit, and your path will shine more and more; and in due time He will bring you to the birth,—the entrance upon independent spiritual life. Till we reach that perfect life in the "holy," the Spirit's work, for us, will not be done. Then being like Christ, our Head, we shall see Him as He is, and share with Him in the glorious work of regenerating the world.



DAY DAWN.

CHAPTER XXIV.

BABYLON.

BABYLON means confusion. There are two opposite mysteries in the Bible,—“the mystery of godliness,” and “the mystery of iniquity.” I Tim. 3: 16. II Thess. 2: 7. Both are progressive in their development. The mystery of godliness progresses upward, however much it may at times seem to be a failure; and the mystery of iniquity progresses downward, however much it may at times seem to be a success. The Head of the first is God in Christ, and the head of the second is the devil. As truth and right are infinite, they must be eternal; and as error and sin are finite they must come to an end. They are permitted, for a time, to stand in the way of truth, as obstacles to be overcome, but no creature can ever thwart the plans of the Creator. God’s cause, both in type and antitype, is represented by Jerusalem; and the opposition, in both type and antitype, is represented by Babylon. They are brought to view, side by side, in the succession of ages, from creation down, until Jerusalem reaches the climax of glory, and Babylon goes down to rise no more. Rev. 21: 9-11; Rev. 18: 21. The destruction of the system will be a blessing to all who were in bondage to it.

In this progressive development, side by side, of both mysteries, is an additional evidence of the wonderful character of the Bible, and of its Divine origin. In the age before the flood, as there was, in the woman’s seed a type of the conquering power, so, in the serpent, there was a type of the opposition.

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. 3: 15. Here is a pictorial representation of the two mysteries,—truth and error,—in the persons of their captains. The serpent is in the foreground, as the enemy to be overcome. He, not the woman, is addressed, and his doom is foretold. It is therefore a threatening instead of a promise, but, as death to the serpent means blessing to the nations, this is the gospel, negatively stated. There is a long and severe struggle, a bitter opposition, and the enemy dies hard, but victory must come to God and the right. Though the cities are not mentioned in this type, yet it shows the underlying principles of both Babylon and Jerusalem. In the patriarchal age, which followed the flood, the gospel took the form of a promise, made to Abraham, but God's kingdom, in type, of which the earthly Jerusalem was the capital, was not organized until the Jewish age. So, in the patriarchal age, the Babel builders gave promise, so to speak, of what was coming, but Babylon was not recognized, as a kingdom, until the Jewish age. Jerusalem was made subject to Babylon, in the Jewish, or typical kingdom age. Babylon was the head of gold, the universal empire of earth. Dan. 2: 37, 38. As the Jewish people were captives to the literal Babylon, in the Jewish age; so the gospel Church has been subject to mystic Babylon, in the gospel age. The literal Babylon was the head of human governments, as represented by the image, and all the system goes down together. Dan. 2: 35. So mystic Babylon is the mother of harlots, and the whole system, including the daughters, must perish, ere the glorious era of perpetual righteousness can be fully introduced. Rev. 17 and 18. It is the combination of the Church and State that constitutes harlotry in the prophecies;—or the union of the Church with the world. A worldly Church is an abomination of the earth.

The spirit of Babel, or Babylon, is the same in all its stages,—promise, type and antitype. Pride, ambition, self-conceit and effort at worldly organization are its leading characteristics. "And they said, Go to, let us build a city and a tower, whose top may reach unto heaven; and let us make us a name

lest we be scattered abroad." Gen. 11:4. It is the same spirit as that of the modern cry: "Union gives strength," and that numbers give respectability. The latter is doubtless true, and the former is a plausible sophism. RIGHT is strength, and the union of right elements is an expression of its innate power, but whoever is conscious of being right, had better stand alone, than to compromise with evil for the sake of union. All such structures have "brick for stone, and slime for mortar," and what is intended to preserve, results in ruin. The confusion of tongues was the result and expression, of confusion of mind. There was an effort to reach heaven by methods of their own. God gave His method of connecting earth and heaven in Jacob's ladder, on which the communications both down and up were made. Gen. 28:12. This ladder is doubtless a type of Christ, as the angels ascend and descend upon the Son of man. John 1:51. He alone can bring men to perfect success, and to the heavenly state. The union in Him, as of "one body and one Spirit," (Eph. 4:4) is the only real, safe and permanent union. Union on any man-made creed, or other human foundation, will be dissolved, and the defeat will be eternal. When the Babel builders had done their best, the Lord, by a peculiar judgment, thwarted their plans. So also in the kingdom of Babylon. When it had reached the pinnacle of human glory, as the head of nations, the same spirit of pride was expressed. "The king spake, and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and the honour of my majesty?" While the word was in his mouth, the voice from heaven said: "Oh king, the kingdom is departed from thee." Dan. 4:30, 31. The son, Belshazzar, took his place, but because he humbled not himself, but exalted himself against the Lord, the handwriting on the wall revealed his doom. "God hath remembered thy kingdom and finished it;" "Thou art weighed in the balances and found wanting." "Thy kingdom is divided, and given to the Medes and Persians." Dan. 5:22-31. God has declared that he that exalts himself shall be abased; and such is the spirit and fate of Babylon in every form.

The spirit and some of the leading qualities of the New

Testament Babylon are well known. They could not be more accurately described than by Paul. II Thess. 2: 3, 4. It was the union with the State that gave the woman the name of the *man* of sin, even as the true Church takes the name, and shares the authority of Christ. A church in such union with human governments is an apostate. There have been other anti-christs but the worst of all enemies is one who professes to be a friend, but in works denies Him. Some are looking for a personal anti-christ or man of sin, but no one person ever can, in either 1260 days or years, do the terrible work of that Woman-man, or Church-beast, which was drunken so many centuries with the blood of the saints. Rev. 17: 6. Before the complete apostacy, came the "falling away." Rome had as pure a church as any. Rom. 1: 6-8. The mystery of iniquity began to work in the Church in Paul's day. II Thess. 2: 7. Considering the terrible sufferings and persecutions of the early Church under Pagan rule, there was a great temptation to seek favor with the State. The Pagan religion stood in the way, but, gradually the Church succeeded in wooing the government to nominal Christianity, and, once united, the Church controlled the State.

The New Testament clearly recognizes a local, family, church organization, which, in its simplicity and unity, represents the Body of Christ. Such a company of believers, so far as the management of its affairs is concerned, is entirely independent of all other similar companies, and owns no authority but that of Christ. Perhaps the first step in the falling away from the simplicity of the gospel, was the organizing of two or more such local churches under one head. It might, at first, have been for counsel, but it soon resulted in legislation; and the assumption of the authority of one over many readily developed into Popedom. To avoid such results, either on a large or small scale, all required is obedience to the law of Christ. "Call no man master, for one is your Master, even Christ."

The "Mother Church" claims all authority over the consciences of men; over the ordinances of the gospel, to modify, set aside, or to make new ones; and to open or shut heaven, in reference to those who either obey, or disobey, her mandates. It was while in this adulterous union with the State, and under the influence of this domineering spirit, that she gave birth to

her daughters. No wonder, then, if they should be like her in many respects. Who are the daughters of Rome? Those who came from her, and who imbibe her spirit, and follow her teaching, much of which is in direct opposition to the teachings of the Bible. The Protestant Churches are, in many respects, better than the mother Church. Many of them are but distant descendants of Rome; but the danger still exists of being controlled by the Babylonish customs; and in the spirit of candor and kindness we would warn our brethren everywhere to own but one Master, and to let His word *alone* be their guide. The influence of the reformation has been in the right direction in many respects, and it is not ended. We should be reformers too. We honour those men who struck for liberty from Papal usurpations, not so much by settling down at the point to which they came, as by doing as they did, leaving the things which are behind and pressing on. So far as the *Church* idea is concerned,—*restoration* is needed, rather than reformation, for, in the sects, the primitive idea of local independence and simplicity has no place. Whatever is *fundamentally* wrong cannot be reformed, but must be destroyed. This is illustrated in the fact that when ancient Israel was in Babylon, instead of seeking to reform Babylon, the Lord restored Jerusalem, and destroyed Babylon. Let those in corrupt systems learn this lesson.

From the time of the reformation there was a gradual separation of the mother Church and the State, by the State withdrawing its support, until perhaps 1870, when she became a widow. Her claims of power over the consciences of men did not lessen, but rather increased, as she felt that her power was going. And it will be remembered that it was in 1870 that the dogma of her infallibility was published to the world. This was the height of blasphemous assumption, and in this case, as in the type, her doom was declared. The Victor Emanuel government immediately took possession of Rome, and since then the Pope has been almost like a prisoner in the Vatican. But it is not over, for still "she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow, * * * and she shall be burned with fire,—[judgments]: for strong is the Lord God who judgeth her." As a millstone cast into the sea:

—"Thus shall that great city Babylon be thrown down, and shall be found no more at all." Rev 18 : 7, 8, 21. These threatenings seem most directly applicable to the mother, but there are reasons for believing they will fall, in some sense, on the daughters,—the nominal Christian world. The mother is called the beast, because of her union with the seven-headed monster. Rev. 13. The daughters are united to the world, which the beast represents. The judgments are threatened not only on the beast, but upon the worshipers of the beast or his image, and those who receive his mark;—characteristic. Rev. 14: 9, 10. There are many reasons, which have been presented, for believing that the nominal Christian Church is in the same attitude as was the Jewish Church after Christ left that house desolate. That there was wheat in it after that, which was saved out of it, has been shown. So it is here.

That every organization which is opposed to God's plan will, in this day of wrath, crumble and fall, there can be no doubt. Many Christians are in trouble over the prospect, and they will be tormented by the facts, just as long as they seek to uphold false systems. Rev. 14: 11. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. This means, leave Babylon and come back to Jerusalem. Some are disposed to do the first and not the second. That is, they are more disposed to stand *alone*, than to return to the New Testament Church idea. Extremes are dangerous. *No Church order* is one phase of Babylon—confusion. We are to plead for a great principle. "Call no man master." Recognize the unity of the body and the Spirit of Christ. Take the word of the Lord as the *only* rule of faith and practice, and prove all things by it, whoever speaks. Yield not to the tide of a wicked generation and a worldly Church. Whatever cause cannot stand without means raised by doubtful measures, had better fall; and let us see that we are not buried in the ruins.

The open Bible in the hands of the people, and the Spirit of God in their hearts, have ever been death to formalism and oppressive systems. The man of sin has been consumed by the Spirit of the Lord's mouth, and will be destroyed by the manifestation of the truth concerning His presence. The great sys-

tems of evil, including Babylon, headed by the devil, are not to be *annihilated* until after the millennium. *During* that period Satan is to be bound in the abyss, as in temporal death. Jesus descended into the deep (abyss) of death. Satan is to be loosed and that same system is to have a second death, and rise no more. The destruction of the system will prove a blessing to the people, as the destruction of slavery is a blessing to the slaves. The world had but one language before the Babel building,—(Gen. 11: 1); and after the burning of Babylon, and all it represents, by the fire of God's jealousy, "Then," He says, "will I turn to the people [*they* are not burned up] a pure language, that they may all call upon the name of the Lord to serve Him with one consent." Zeph. 3: 8, 9. It is not necessary to suppose that the pure language of the future is confined to the literal, though it may be included. The grand thought is that the great Babylonish system (confusion) will be done away, and therefore the nations will know the Lord, and be blessed in Him. Jerusalem is the exalted; Babylon is the debased; to which will we now ally ourselves?



DAY DAWN.

CHAPTER XXV.

REVELATION SEVENTEENTH.



IN Revelation 17th is evidence, not based on time, that seems to be in harmony with the time arguments, in locating the time of trouble in this generation. The language is symbolic, but the Bible interprets itself. The chief symbols here are the beast and the woman. A wild beast, in prophecy, means a human kingdom, (Dan. 7: 17,23) and a Church is represented by a woman,—a good Church by a virgin,—a corrupt Church by a harlot. The beast here is the same as Daniel's fourth,—the Roman empire,—the other three having served their time before John's day. John saw this empire in various phases, but always as a beast with seven heads and ten horns, until it came up as a headless monster. The Papal Church is the only one that ever sat upon, and controlled the Roman empire. The description given is too plain to be misunderstood.

In this chapter we have more to do with the beast itself. John saw it in *three distinct phases*, but it is always the same beast. It is described as "the beast that was, and is not, and yet is." Verse 8. The first phase is the purely civil government, or Pagan Rome, described as the dragon,—(Rev. 12); the second, or "is not" state, is that in which it was ecclesiastical, or controlled by the woman,—(Rev 13); and the third state is when it throws off entirely the religious restraints, and appears as a headless monster, or in the character of the Commune. In the second state it is said to be in the bottomless pit, from

which it comes out into the third state, and goes into perdition. As human government, represented by the beast, or the devil, is to be bound under the true Church, so, as a counterfeit, the same thing has been done under the reign of the apostate Church.

The beast is described as having seven heads and ten horns. The heads are called mountains, and kings,—[kingdoms]. Verses 9, 10. Literally, Rome is built on seven hills, and is often called the "seven hilled city." But in symbolic prophecy, a mountain means a government. Babylon, when destroyed, was called a "burnt mountain," and the kingdom of God is called the "hill of the Lord," or "mountain of the Lord's house." Jer. 51:25; Ps. 24:3; Isa. 2:2. King or kingdom has the same significance. It does not mean a king as a person, but a dynasty as represented by its ruler. The ten horns are the divisions of the empire,—(Dan. 2:41 and 7:24), which for a time sustain the woman, then turn against her and make her desolate and naked, eat her flesh and burn her with fire. Verses 12-17. The fate of ancient Babylon, is also the fate of the antitype. Rome, the literal city, may be ransacked and burned with literal fire, but the great point is that the system shall be consumed by the fire of judgment.

Rome, from the time it was recognized in prophecy, as the fourth beast, was to have seven forms of government. Rome existed 750 years before Christ, but we have nothing to do with it until it had conquered the world, about B. C. 31. It was not the fourth beast till then. The seven forms of government are successive, as shown by the statement, "five are fallen, one is, and the other is not yet come." Verse 10. In other words, it has its heads one at a time. The seven heads all belong to the first two states of the empire, for when it comes out of the bottomless pit to go into perdition, it is the eighth. Compare verses 8 and 11. It is not an eighth head,—it has but seven heads,—but it is the beast itself, without a head. The body of the beast,—or the nations and people,—is the only thing that could properly be said to be "of the seven." Verse 11. The uprising of the people, without a head, can but result in perdition. The present government of Rome, which was organized by Victor Emanuel in the year 1870, is the seventh form of

government which Rome has had since it was recognized in prophecy, about B. C. 81. Being the seventh, it must be the last, if the application be correct, and the present condition of the nations indicate just such an uprising of the people as would be represented by a headless monster. Such is infidel Communism.

The first head, or form of government, was Consular. This lasted only a few years. The second was Imperial, or the rule of the Cæsars, which continued from about B. C. 27 until A. D. 476. For a considerable time the empire had been overrun by the Gothic barbarians, and at the above date one of the chiefs declared himself king of Rome, and occupied the palace of the Cæsars. The third head, then, was that of the Gothic kings, which continued until about A. D. 538. The fourth head of Rome was the Papacy, covering a space of 1260 years, and reaching to A. D. 1798. Others, during that period, claimed to be the rulers of Rome, but they did not establish a government in the city of Rome,—the seat of the beast. Papacy, in that phase of its power, was the forty-two months' beast. Rev. 13: 5. In 1798 the Papal organization was abrogated, and the Roman Republic declared. This was the fifth head, and lasted only about two years. In A. D. 1800 the Papal organization was restored, under the direction of Bonaparte. The restored Papacy was the sixth head, and, sustained by the Napoleonic dynasty with its two horns, it continued until A. D., 1870. The present is the seventh, and therefore the last. The prophecy declares of the seventh, that "when he cometh, he must continue a short space." Verse 10. It has continued a short space, and all are aware that the people of Europe are about ready to throw off not only the religious restraints of Rome but also the restraints of monarchical governments. Rome, as the fourth beast, represents the world, and the world is about ripe for revolution. The beast that came up far enough, at the French Revolution, to shake his mane, so to speak, is alarming the world. Not a crowned head but well may tremble at the outlook, and many of them do. Even in republican America, "men's hearts are failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken." Luke 21: 26. Presidents do not seem to be any more secure than Czars or Kings.

That the present head of Rome is the seventh, is confirmed by a look at the standpoint of the prophet. John was on the Isle of Patmos, but he was carried forward, in spirit, to the time of the judgment of the woman. Verse 1. It has been since the year 1800, when the Papacy was restored, that the same horns, or divisions of the empire, that formerly sustained her, have hated her, and made her desolate and naked, until in the year 1870 all her political power was gone. Then, according to the application, the standpoint of the prophet was during the reign of the sixth head. From that standpoint it could be said truly, "five are fallen, one is, and the other is not yet come." Verse 10.

The mass of men will wonder at the developments of the near future, but all who can see these things as fulfillments of prophecy, will not be surprised. Verse 8. Is it of chance, or of Divine arrangement, that prophecies, with and without time, and the present signs, all unite in declaring that the time of trouble and the change of dispensation are here? Let the reader answer the question for himself. Your answer will in some way affect your life.



DAY DAWN.



CHAPTER XXVI.

JOSEPH AND CHRIST.



THE history of Joseph, as given in the book of Genesis, is very interesting. As the true story of a life it has scarcely its equal. "Truth is stranger than fiction;" and many, both old and young, have read this history with thrilling interest and lasting profit. The exemplary conduct of Joseph is worthy of admiration and imitation. His relation to God's cause and people, in that early day, is important. His history is remarkable as an instance of the over-ruling Providence of God, in the affairs of men and nations;—showing how man, seeking his own selfish ends, and succeeding, to a certain extent, may yet have his plans thwarted, and the seeming evil turned to good account. While it has been justly valued for many reasons, the most important feature of his history is its allegorical character. This feature of Bible history, though overlooked by many, and denied by some, is becoming more and more apparent. The story itself, though true and interesting, sinks into comparative insignificance when its spiritual import is seen. The greater eclipses the less, and yet those who appreciate the spiritual, value the letter, because of the deeper meaning, even more than they do who see only the letter; just as men who expect to be changed in due time, from the natural to the spiritual body, value the natural, because it is a stepping-stone to the higher, more than they do who ignore the spiritual, and act

on the epicurean principle, "Let us eat and drink, for to-morrow we die."

The history of Joseph, in its general features, clearly represents the life and work of our Lord Jesus Christ. In the *types* of the *law*, every "jot and tittle" must be fulfilled, but an *allegory* is a picture only on general principles. This has been seen in the various allegories mentioned in other chapters. Abraham's two wives, and their sons, illustrate this point. Gal. 4. Every feature of their lives is not mentioned, but there is a remarkable correspondence between the facts in their history, and the two Jerusalems, to which Paul makes the application. We would not *make* parallels, nor force into use every feature of Joseph's life, and say this or that *must* have a parallel, but using as a basis what is revealed of Christ elsewhere, we *find* the parallels, and by these, as illustrations, the truth is confirmed. These correspondencies are a strong evidence that the same mind, that created the gospel plan, superintended the lives of those whose history is given, and, in His own way, inspired the writers. This evidence is of greater value, because many of these parallels have not long been seen. They have been hidden away, as jewels in the earth, to be uncovered now, for the encouragement of the faith of God's children, in this hour of bold and defiant infidelity. "He that hath ears to hear, let him hear." It seems as if no Christian, whose attention is called to this subject, could have any difficulty in tracing the many features of our Saviour's life and work in the history of Joseph. He was his father's well beloved son: "Israel loved Joseph more than all his children." Gen. 37:3. For this, his reproving their sin and his ambitious dreams of coming glory, his brethren hated him. So Jesus, the beloved Son of His Father, because of His condemning their sin, and for His royal claims, as one born to be their King, was hated by His brethren,—the Jews. The words are almost the same. When Joseph told his brethren the dream of their sheaves making obeisance to his sheaf, they said, "Shalt thou indeed reign over us?" For a similar dream even his father rebuked him. Verses 8-10. So Jesus' brethren said, "We will not have this man to rule over us;" "We have no king but Cæsar." In either case the malice became so intense that they determined to kill the aspirant to

royal honours. They both went into the pit, and were both delivered from death. True; Joseph did not actually die, but neither did Isaac, who also prefigured Christ, and yet it is said, "Abraham offered his son Isaac," and "received him from the dead in a figure." Heb. 11:17-19. The pit into which Joseph was cast, was a figure of the death, state into which Christ descended. Joseph was counted dead, and his resurrection was thus in figure; but Christ's death and resurrection were both in fact.

The events did not all occur in the same order in both cases; but both were severely tempted and resisted; both occupied for a time the position of a servant, and were shamefully abused; both were favored of God in their sufferings, and had their cause miraculously vindicated; both had a price set upon them by their enemies, in certain pieces of silver; and both gained a glorious victory, by being exalted to the "right hand of power." Pharaoh said to Joseph, "Thou shalt be over my house, and according to thy word all my people shall be ruled; only in the throne will I be greater than thou." Gen. 41:40. He was royally robed and enthroned, and before him went the cry, "Bow the knee." Verses 42, 48. What Pharaoh did for the people was done through Joseph, and the only way to obtain the blessing of Egypt was by his mediation. So Christ was "exalted to the right hand of God;" sat down with the Father in His throne, (Rev. 3:21); had all power given to Him in heaven and earth, (Matt. 28:18); "that at the name of Jesus every knee should bow." Phil. 2:9-11. "He is Lord of all," "the way, the truth and the life," and no one can come to the Father except by Him. Pharaoh gave Joseph a name, the signification of which is, one to whom secrets are revealed, or the revealer of secrets. See Gen. 41:45, with margin. So, "No man knoweth the Father but the Son, and he to whomsoever the Son will reveal Him." Matt. 11:27.

The grand feature of Joseph's work was that of bread-giver. It could be had nowhere else. In this he clearly represented Christ. The bread which Joseph gave was for the natural life; and the bread which Christ gives is for the spiritual life. Jesus says: "I am the bread of life;" "I am the truth;" "Man shall not live by bread alone, but by every word that proceed-

eth out of the mouth of God," (Matt. 4: 4); "The words that I speak unto you, they are spirit and they are life." Well may we say as said Peter, "To whom shall we go? thou hast the words of eternal life." John 6: 68, 68. Oh that all might realize their dependence on the Lord Jesus. Eternal life only in Christ is the essence of the gospel. He gives it; and He sustains it by the truth, as Joseph sustained the natural life by bread. Let us remember, that in order to get the bread, we must apply for it, as did the hungry to Joseph. Christ is the rewarder of them that diligently seek Him. Oh! ye hungry ones, feed upon His precious truth and be filled. "Give us this day our daily bread." The two equal periods of seven years,—seven of storing and seven of distribution,—seem to represent the two equal dispensations. See "Sacred Numbers."

Joseph's youthful dreams were realized. His brethren that scorned him on account of these dreams, and cast him out, had to come to him at last for bread, and they gladly bowed before him. He whom they rejected and counted as dead became their benefactor and saviour. They looked on him whom they had pierced (in figure), and they mourned and were ashamed; but he fed them, and even excused them,—"It was not you that sent me hither, but God." "Now therefore, be not grieved nor angry with yourselves, that ye sold me hither; for God did send me before you to preserve life." Gen. 45: 5-8. So when the Jews, who despised and rejected Jesus, their King, were left desolate, it was not forever. Promises of restoration are abundant. And they are not only to have natural blessings, but they are to have the spiritual bread, as typified by the natural. As Joseph fed the Egyptians first, and his brethren afterward; so Christ feeds the people taken out from among the Gentiles first, and then His Jewish brethren. The bread is the same in both cases, so that the result to the Jews, will be the same as to the Church. The life that truth feeds and sustains is spiritual, and, when it is perfected, immortality results. It is produced by the living Word of God. In reference to the coming day, the Lord says, "I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon me whom they have pierced, and shall mourn." Zech. 12: 10. It will be with them

as when Joseph's brethren discovered their long lost brother. In either case it is the mourning of penitence and shame, but not of despair, for the Lord is pacified toward them for all that they have done. Ezek. 18:63. They find Him exalted as the King and Life-Giver and He cares for them. They give themselves to Him, and He provides for all their wants. Thus in many ways Joseph represents Christ, and the facts confirm our view of God's plan of the ages.



DAY DAWN.

CHAPTER XXVII.

SUMMARY.

GOD is Love." He has a plan, which, taken as a whole, reveals His love. It is a plan of the ages, and is progressive from the lower to the higher; each age is a step, and each step is higher than the preceding one. The Bible is a revelation of this progressive plan, and is scientific; so that a "bird's-eye" view of the general plan, is essential to "rightly dividing," and understanding the truth. The truth is not all adapted to nor intended for one class, nor for all classes at one time, and is so written that it can be fully understood only in the age, or time, when it is due, and therefore brings "meat in due season" to them that are watching. "The path of the just is as a shining light that shineth more and more unto the perfect day."

There are three worlds, or general orders, which include all that is revealed of the past, present and future of mankind. They are the world that was before the flood, the world that now is, and the world to come. They follow each other in regular order, as first, second and third, and are called three distinct "heavens and earth." II Pet. 3. This order explains much scripture. "In the world to come eternal life," is the promise of Christ. We cannot, by dying, or anything else, hasten the world to come; we cannot go to it, but wait for it to come to us. The change from one world to another is more dispensational than physical. This same planet is

the basis of all three worlds, "and the earth abideth forever." The rising of waters, and the covering of mountains, by the flood at the end of the first world, represent the uprising of nations,—(waters,—Rev. 17:15), and the overthrow of governments (mountains) at the end of the second world. The term fire represents judgments in general. "Our God is a consuming fire." Heb. 12:29. The end of the second world is associated with the second coming of Christ, and the third world follows it.

These worlds are sub-divided into ages. The world before the flood was but one age, 1656 years long. The second world has three ages: patriarchal, Jewish and gospel. The first of these was 659 years in length, and the second and third are each 1845 years. The world to come is the "world without end," and, for ought we know, may have an endless succession of ages. There are "ages to come," (Eph. 2:7) and the first one is the millennium. Rev. 20. These worlds and ages are the basis of the plan of creation, revelation and salvation. God does all these through Christ, who is God's expression. Christ is a person whose name agrees with His work; He is the living Word. This is true of Him in all phases of His existence. Christ is the Father's Agent, so to speak, and so He is Creator, Upholder, Benefactor, Revealer, Redeemer, Father (Regenerator) and Lord. Christ is the Rock of the ages. God makes Himself known, and so saves man. Christ is the channel of God's approach to man, and the only possible way of man's approach to God. As God is in Christ, so Christ is in His word, and His word is in His people. To the extent that a man is saved by the truth, he becomes a co-worker with God in saving others. Thus Jesus could say, "I am the light of the world;" and "Ye are the light of the world;" "He that receiveth you, receiveth me, and he that receiveth me, receiveth Him that sent me." Matt. 10:40. This co-operation continues as long as salvation is needed.

The truth is gradually and systematically developed through the ages; first, in type or picture; second, in prophecy; and third, in fulfillment. Much of the word has a double meaning, as the letter and the spirit. The spirit is in the letter, as a kernel is in the shell,—as God was manifest in the

flesh. "The Lord is that Spirit." II Cor. 3:17. Christ is thus the golden thread of revelation. This is especially true of the Old Testament, for the birth of Christ is the first ray of the gospel in fulfillment, though the New Testament did not fully begin until He had finished His flesh-life. The use of types, allegories and symbols, is very common in the Old Testament;—God having chosen to represent spiritual things by the natural. The earth-life of Christ is on the same principle, and for the same purpose. The truth is hidden, that it may be the better revealed. In mortal life, man cannot see God, neither can the natural mind grasp spiritual truth. God adapts the truth to many varieties. In the parables of Christ, the same principle is prominent; the illustrations used, blinded some. The terms bread, water, light, flesh, blood, clothing, rest and others, are used to illustrate spiritual things. A person may read the letter, as did the Jews, without discovering the deeper import, just as Jesus of Nazareth could be seen, without being known as the Son of God.

First the natural and afterward the spiritual, is true of the word, of Christ personally, and of the whole plan. Man was created a mere animal being, probably by the *direct* agency of angels, beings inferior to, and under control of, Christ. The nearest approach of the Father to mortal man, is in His Son Jesus. Heb. 1:1. Man was placed on trial, the flesh proved weak, and death passed on all. God's ideal of man involves the new creation, and Christ is sent to bring man up to that ideal—"the express image of His [Father's] person." Adam being a figure or shadow of Christ,—(Rom. 5:14), the creation in the flesh, is but a dim shadow of the likeness of God. Psalms 17:15. The relation of Adam and Christ illustrates God's plan. Both are representatives of the race,—first the natural, afterward the spiritual. The death and resurrection of Christ represent the process of salvation and secure universal redemption. I Cor. 15:3-22. What the Divine, in the human, did for humanity in the Representative, will be carried out, by the same Spirit, in all the world, in due time. He was judged to death on account of the world's sin, (imputed), and then He cast out the devil, and abolished death, by rising. "And I, if I be lifted up out of the earth, will draw all men

unto me." John 12: 81, 82, margin. In Him we find a glorious fullness,—the fullness of God and man, and man reconciled. Man must and will co-operate with the Lord in the work of salvation.

During the development of the gospel in type and prophecy, or until Christ came in the flesh, none entered the perfect state. John 3: 13. And during the same period the light was so dim that the great mass of mankind knew nothing of Christ and the higher life. God gave the light to a few, but even they were not made perfect. Heb. 11: 40. None could rise to the higher life without the true light. God has arranged to bring all men back to life, and to Himself. This is the salvation or restoring of which all the prophets spoke. He saves them first, and brings them to the knowledge of the truth afterward. He restores that He may regenerate them, as regeneration is by the truth. The truth is the bread for restored men to eat, to bring them to perfect spiritual life.

The same law of rising is applicable to all, but the Church of the gospel dispensation, including the few who were enlightened by the Spirit before the gospel age, are, as to time, exceptions to the rule. They are *counted* redeemed, and so given the knowledge of the truth *before* the time for the mass to receive it. This company of victors is to be associated with Christ in the work of saving and enlightening the world. Thus it is God's plan to save the Church first, and the world afterward. Christ is presented as Husband and Father, so the Church will be the wife and mother. It is the work of the Spirit to lead men to the knowledge of the truth, whatever means He may use. Man may not do his duty, but the Spirit will not fail. The unpardonable sin is the falling away from the crown, or high calling, as did Esau. Heb. 12: 16, 17. He lost neither life nor sonship, but his position. The first became last, but he, in due time, became reconciled to his loss.

There are many types and prophecies of the restitution of Israel and the other nations. Moses, as a type, teaches it, and the jubilee of the law foreshadows it. The book of Job illustrates it. The history is one of loss, bitter experience and restoration. "I know that my Redeemer liveth," suggests it. There are also quite a number of types of the regeneration of

mankind, which show that man is to gain more in Christ than was lost in Adam. To die *in Adam* is to share his nature and its destiny; so to be made alive *in Christ* is to share His nature and immortal destiny. Adam and Eve represent Christ and the Church. Eve was the mother of all living. Gen. 3:20. That was on the plane of the flesh. No human being except Adam and Eve, entered on the natural life until after their marriage; so none but Christ and the Church will enter upon the higher life until after their marriage; and the marriage is at the second coming of Christ, at the end of the gospel age. Isaac and Rebekah, too, represent Christ and the Church, and the fact of Rebekah becoming a mother is made prominent. Gen. 24:60. Joseph, too, teaches the regeneration, as the bread of truth is the regenerating power. Christ as the antitype of Moses will deliver Israel, and as the antitype of Joseph will give them the bread of eternal life. The coming ages are glorious for both the Church and the world. Whenever they come, it must be of great interest to the watchers. The evidence that now is the transition, or day dawn, is clear and convincing to many.

The Bible is based on mathematics. The numbers three, seven and twelve, are very prominent. A chronology drawn from the Bible alone, until the first year of Cyrus, and since then based on Astronomy, says the 6,000 years from Adam ended in the Autumn of 1873. Those who will become most familiar with it will see its force most fully. A very peculiar time of trouble has spread over the known world, and threatens a terrible storm. And the Bible clearly foretells a time of trouble before the reign of peace. Thrones and kingdoms are tottering to fall. Based on that chronology are several Bible arguments, which, in their harmonious endings, make a perfect net-work of evidence.* While the chronology is the key, by their harmony the other arguments prove the chronology, because it would be impossible to develop such a harmony with any other. The "Two Dispensations" prove the equality of the Jewish and gospel ages, and show that where the two parts of Israel's warfare were equal, that is, in the Spring of 1878, the restoration of that nation was due to begin. And within a

* See Chart, p. 324.

	DEATH OF JACOB	CHERUB.	+ CHERUB.	DEATH OF CHRIST.
	JEWISH. 1811 $\frac{1}{2}$	A.D. E. GOSPEL. 1811 $\frac{1}{2}$		2000 years.
	30	30		1813-4
	1811 $\frac{1}{2}$.	1811 $\frac{1}{2}$.		1873
69 weeks.				1873 JULIUS CE. CYCLES.
Work of 70 weeks finished, and cut short. Rom. 9: 28.	A.D. 29, 31 yrs.	A.D. 1874, 81 yrs.		1845 years.
DEATH OF CHRIST.	A.D. 33,	A.D. 1878		
	37 yrs.	37 yrs.		
Destruction of Jerusalem.				2520 years.
	A.D. 76	A.D. 1914		End of Times of Gentiles.

short time the Anglo-Turkish treaty was formed, which secures to them the *legal* right to return, with the promise of protection by the British nation. Since then the cruelty to the Jews by Russians and others, has tended to drive the exiles home, and thousands have emigrated to Palestine. The illustration of the cherubim and the many parallels, show the equality of the two dispensations in every particular. The first one ended with an advent of Christ in the flesh, as a pattern of an advent in a spiritual body. This one needed a pattern, because it was to be invisible to the natural eye. Thirty-three and a half years before the death of Christ, there was a movement among the people in connection with His birth. Exactly the same length of time before the Spring of 1878, a movement culminated (*i. e.* in 1844) based on the 2300-year argument. They did not know they were making a parallel, but they were. Had they known it, they would not have been disappointed. But it was the fulfillment of the first part of the parable of the ten virgins, which foretold disappointment.

Thirty years after His birth there was another movement in connection with His baptism. So thirty years after 1844 there was a movement, based on the days of Daniel 12th and the "Jubilee Cycles." So 1874 is a parallel to the time of His baptism, and 1878 to the time of His death. As that age ended with a harvest, so the gospel age ends with a harvest. Mark! these arguments are not dependent on the parallels; the arguments were first seen, and most of them published to the world before the parallels appeared. The light that should come in connection with the closing of the age, is shining out here. Could it come before it is due? There was a sense in which the Jewish age and its harvest extended to A. D. 70, where the destruction of Jerusalem took place. That made a day of wrath on that nation of thirty-seven years. So here 1914 is fixed upon by the "Times of the Gentiles" as the limit of this time of trouble, or day of wrath, giving the space of thirty-seven years from 1878. This includes 1914. The argument on "Revelation Seventeenth," without definite time, shows that strange things are soon coming on the world, and men are alarmed by the shadows of the approaching storm. Such a combination of evidence cannot be of chance. We would not deal

with sensation, but ask candid readers to look facts squarely in the face. From one standpoint, it is dark, and from another it is light. The huge systems of corrupt human governments, and Babylonish churches must go down, and the crash will be terrible. The sunshine will come after the storm. Because the engine of judgment is attached behind to bring the train over this difficulty, the engine of God's love is still, and ever will be, on the lead. One age is closing and another is beginning. Since 1874, (which corresponds to the time of the baptism of Jesus) there have been many and great revivals on both continents, and the work has been largely of an unsectarian kind. Yes, you may say, the work has been crude, and in some respects sensational; but warm hearts are seeking, to the best of their ability, to lead the people to Christ. In 1874 commenced the great temperance movement, that has reached such vast proportions, and, we may safely say, it will not stop until the monster of intemperance is buried with the other systems of corruption, never to rise any more. "Ah!" says some one, "these revivals and temperance movements are all of the devil." Then the devil is divided against himself, and he is sure to come down. Nothing is of the devil that helps poor fallen humanity. There are doubtless many things yet to be learned, before these revolutions will be complete, but all good things are reached by peculiar experiences. And let us put no blocks in front of the wheel of even a *moral* reformation. One thing is peculiar at the present time, that is, the combination of the *gospel* with the temperance work. It is the duty of some to give special attention to the light on this closing work, because God has given the light, but while we are doing this, we can rejoice in the assurance that "the Lord has more than one iron in the fire," and He can take care of them all.

In view of the many evidences we cannot lose sight of the blessed hope of deliverance to the state of immortality. By whatever way, whether, as some still expect, by a literal bodily transfer, or by dying to the flesh as seems more probable, evidently the time has come, or is near, when we shall not *sleep*, but pass at once to be with Christ. We move on, as did Elijah, to an indefinite point. But as there is so much belonging to the day of wrath that seems to be due after the exaltation of

the little flock, we are assured that if the kingdom is not already inaugurated, it cannot be very far away. We still watch for an increase of light, and seek to make good use of what we have. The words of the Master come as a warning in these times; "Hold fast that thou hast; let no man take thy crown." There are two strong reasons why those who see these things should have their hearts and hands clean: first, only thus, can we *appreciate* the presence of Jesus, and *feast* with Him, (Rev. 3: 20); and second, only such can in due time ascend into the hill of the Lord. Ps. 24: 3, 4.

Whoever sees the force of the evidences presented, and feels their power to separate from the love of the world, and its evils, will let his light shine upon others. This has been the controlling motive in writing these pages. We humbly trust that some rays of light and love may find their way into some hearts, through this effort. When we reach the heavenly shore, we will understand better than now the way the Lord led us. The assurance that God,—who has undertaken, in Christ, to save mankind and "reconcile *all things* unto Himself,"—cannot be thwarted in His plan by any creature, gives strength and courage to hope and heart. It says, "Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure." It enlarges the heart toward all mankind, as He represented them all, and embraced them all in His death and resurrection. It establishes, beyond all doubt, the universal Fatherhood of God and the brotherhood of man,—both in Christ, in whom all will be gathered. Eph. 1: 10; Phil. 2: 10, 11; I Cor. 15: 28.

Truly, God is good, and "His mercy endureth forever." Well may we say: "How unsearchable are His judgments, and His ways past finding out;" but what we cannot discover by mere human intellect, He can uncover or reveal. Matt. 11: 25, 26. "Thanks be unto God, for His unspeakable gift," and the glimpse He has given us of His love and plan. "Still there's more to follow." "We love Him because He first loved us." We love one another because "He hath given us of His Spirit." "He that loveth not, knoweth not God, for GOD IS LOVE."

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